

**Namo Namu Nimmal-Dansanass**

**Shree Anand-Kshama-Lalit-Sushil-SudharmaSagar Guroobhyo Namah**

# **ANTAKRUD-DASHA**

[Aagam sootra- 08, Ang sootra- 08]

**Meaning with Commentary**

**Compiled by**

**JAIN MUNI DEEPRATNASAGAR**

[M.Com. M.Ed. Ph.D.]

Baal brahmchaari shree Neminaathaay namah  
*Namo Namu Nimmal-Dansanass*  
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# Antakrud-Dasha

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## ■ Something about This Publication ■

We have already published 45 Aagams in Four languages--Prakrut, Sanskrut, Hindi and Gujarati. Now a day for new generation & abroad living people, English translation has become a necessity. So we have planned to translate or compile Jain-Aagam in English. We gave priority to 'Nandi Sootra'.

After that we have worked for 'Niryaavalika panchak'. Thus six Aagam have been completed. It is said that Nirayaavalik-aadi five Aagams are respectly Upang of Upaasakdas-aadi five ANG-Sootra. So we thought to compile these Angsootras and as a result of that, Vipakshrut & Anuttaropapaatikdashais compiled; now we are going to present Ang sootra-8 '**Antkrut-dasha**' before you. During this translation of these three Ang-sootras one Prakirnak named 'VEERSTAVA' is also translated in to English.

**ANTAKRUD-DASHA** is an "Ang-Pavith" Aagam, Nandi Sootra & SuyagadangSootra Narrates 'Antakrud-dasha' as aeighth Ang-Sootra of Aagam. AbhaydevSuri has written *Vrutti* [commentary] on this sootra.

Here, we have compiled Translation done by Surendra Bothara, which is originally edited in to Hindi by Shree Amar-Muni & Shree Chandra Surana, We have two motives for publishing this book.—[1] To provide Aagam literature in English & [2] It should be given in Microsoft Word format so people can do Cut, Paste & Editing by themselves also.

At present this Book is published as a Net-Publication with the help of the Jain Education International organization of America. In future we may publish it as a Book also. We are also planning to put more Aagams in English before you.

We also invite learned persons to translate more & more 'authentic Jain literature in English for kids and youths, so the ignorant-people of regional languages can also read or learn our "*Shashtra & Granth*".

We are very much thankful to Shree Pravinbhai, Sudeshbhai, Late Mr. Krupal Shah and all other known-unknown persons who helped us for this project directly or indirectly.

**Dharm-Labh**  
**Muni deepratnasagar**  
**(04/04/2014)**

[We have translated ten Aagam-Sootras in English till yet]  
.....Deepratnasagar

# ANTAKRUD-DASHA

(Meaning with Commentary)

## --▶ varga[part]-1 ◀--

### Preamble:-

The Eighth Anga of Dwadasangi (twelve parts of Jain holy scriptures and canons) named Antakrud-dasha sutra begins in question-answer style.

Arya Sudharma-Swami is staying in Prunabhadrā temple of Campa city. Jambu Swami courteously asks him that Shramana Bhagavana Mahavira has described what facts and matter in Eighth Anga-Antakrud-dasha 'Sutra'. In reply Ganadhara Sudharma Swami describes the contents of Eighth anga.

In this Eighth Anga, there are eight sections or divisions and ninety chapters. From first to fifth sections, there are fiftyone (51) chapters. These chapters contain the description of fortyone (41) princes and ten (10) queens, relating to the royal family of Vasudeva Shrikrushna. All this description of consecration, austerities, practising of self-control and restrain is very heart-throbing and titillatory.

All these practisers took place during the period of Bhagavana Ariitanerni.

Sixth, seventh and eighth divisions or sections include titillatory description regarding the propiliation of pure conduct and austerities of sixteen (16) male (men) and twentythree (23) female (women) propitiators during the period of Bhagavana Mahavira.

As thus, in the ninety chapters of eight sections or divisions, there is the description of 57 men and 33 women. All ninety self-practisers who attained salvation, by practicing pure propiliation of right knowledge, faith, conduct and austerity; so ending the circle of births and deaths, in that very existence-therefore those are called antakrud (end-doers).

### Chapters (Adhyayanani) - 1 to 10

#### [1...] Meaning-

-At that time and at that period there was a city, named Campa. That city was very beautiful and so describable.

In the middle of north-eastern direction (Ishana kona) of the Campa city, there was a garden named Prunabhadrā, which was very beautiful, heart-attracting and pleasure giving; so it was describable. Amidst that garden in the middle of north-eastern direction, there was a sanctuary (temple) of a Yaksha (deity) named Piirttabhadra.

In the city Campa at that period, a great king named Konika ruled, who was a very brave and great warrior. He was unconquerable like the great mountain Himavanta and saviour of his nation (the territory of which he was ruler).

#### [1...]Commentary: -

Here in the clause 'tenam kalenamtenam samayenam' the words kala and Samaya are used in different meanings. The word 'kala' here denotes - the fourth

division (aaraa) of present avasarpini age; and word samaya is used for the period when the description is taking place. It means when Bhagavana Mahavira and Ganadhara Sudharma were present or were in existence. Thus the meanings of kala and samaya are different.

Campa city was one of the beautiful cities of India at that time. Beauty and enrichment of this city is vividly described in Aupapatika sutra. It was the capital of Anga desha. But after the death of king Srenika, his son king Konika made this city his capital, leaving the city Rajagruha. Nirayavalika Sutra describes the episode like this---

The ruler of Magadha country, king Shrenika became very old. Among all his sons, Ashokachandra Konika, was eldest, brave and ambitious. His name was Ashokachandra; but his small finger was damaged (Kuni). So his Konika name became familiar.

King Shrenika gave two invaluable things of kingdom to his two younger sons Halla-Vihalla, one was god-given necklace (Devanami hara) and the other was elephant Senchanaka. It angered prince Konika. Inspired by eager ambition to fetch the throne, he conspired along with his ten other brothers and imprisoned king Shrenika. He himself became the ruler of entire Magadha country, and gave small territories to his ten brothers.

Being coronated and adorned with the signs of kingship Konika came to his adorable mother Chelana to bow down at her feet; but seeing the son coming, the mother turned her face to other side. Konika said-"O mother! Are you not happy seeing your son as a king?"

Queen Chelana angrily rebuked-"The most affectionate father, without caring for his own life, gave the life to his son due to hearty affection; the same son, becoming greedy of kingdom, imprisons his own father, encages him and himself becomes king; which mother will like to see the face of such father-torturing son?"

Listening the agony-hearted words of mother, the heart of Konika grieved. He asked with curiosity-"How did father give me life? Did he really love me?"

Chelana said-such a deep affection to a son can be found in the hearts of some fathers only. If you want to know, then listen. When you were in my womb then a hateful but keen desire engrossed me that I must eat the flesh of the heart of your father. I could not express such a hateful desire; but grief overtook me. Anyhow your father could know the cause of my grief. Then with courage and cleverness he fulfilled my that hateful desire.

At the moment of your birth, I was filled with hateful thoughts about you that what's the use to give birth to a father-torturing son like you? I had you thrown in a dustbin by my maid slave. There a cock cut your little finger assuming you as a lump of flesh. But as soon as your father became aware of this episode, he rebuked me, went and brought you from the dustbin, and nurtured you with enormous love. Your damaged finger became septic. Due to pus you bitterly weep in the night. Then your father sucked the pus of your finger by his own mouth and vomited (threw) it. In this way, he used to subside your pain.

Expressing all this eyes of Chelana became wet.

Hearing such an episode from mother, Konika wept bitterly due to repentance. He ran to prison, taking an axe in his hand, to cut the chains and fetters of his father.

Seeing Konika coming, with an axe in his hand, king Srenika thought-this kingdom-greedy, stupid son is coming to kill me. So it would be better that I myself



die than to die such a cruel death. Thinking thus, he gave up his life by sucking and crushing the diamond studded in his ring.

Due to the death of the father, Konika was engrossed with great grief. He wept bitterly remembering his father. For many a days he was drowned in sorrow. While walking in park etc., sorrow lessened but as he sat on the throne he became sorrowful in the memory of his late father. (Nirayavalika sritra)

For relief of this great sorrow, in the end according to the council of his ministers he left Rajagrha and made Campo city as his capital.

Although king Konika, due to his lustfulness for kingdom, had done a most shameful deed-imprisoning his father; but afterwards by the advice and admonishment of his mother, he repented much and was filled with feelings of respect towards his parents.

Thereby he is called courteous to his parents in fain Agamas. He was also a great devotee of Bhagavana Mahavira.

Aupapatika sutra describes that king Konika had appointed a person, entitled PravrttiWiduka, on an enormous salary. There were many servants under him, their duty was to collect information about Bhagavana Mahavira; and that pravrtti Vaduka used to give full report about Bhagavana Mahavira to kingKonika every morning.

The commentator of Aupapatika sutra, discussing the great personality of king, has described that a king must have five special characteristics like the great mountain Himavana.

As mountain Himavana confines the boundary limit of Bharatakshetra, so a ruler saves the boundary of his territory.

As the mountain saves the territory from external enemies, so the king saves country from external invasions.

As the mountain is the treasure of herbs, roots etc., so the ruler should be full of virtues like-forgiveness, valour, generosity, charity etc.

As the mountain remains stable in storms and hurricanes, so the ruler remains steadfast in his policy-rules and regulations.

As the mountain is the base or support for all living beings, so is the ruler for his public.

Konika was like the father of his subject, saviour, peace-giver and always beneficial for all.

Arya Jambu accepted consecration from Sudharma Swami, when he (jambu) was of 16 years of age and after salvation of Bhagavana Mahavira. Twelve years after the salvation of Bhagavana Mahavira, Arya Sucharma became omniscient. This episode of teaching the Agamas should be of the time when the age of, jambu Swami was between 24-28 years.

Antevaasi-a disciple who lives always near to his preacher, or a favorite disciple of a teacher.

### [...1] Meaning-

At that time and at that period, elder sage (sthavira) Arya Sudharma Swami with his five hundred mendicant disciples, according to the sage rules, wandering from village to village happily came to Purnabhadra garden of Campa city.

Knowing about arrival of Ganadhara Sudharma Swami, the citizens full of faith came to bow down to him and to listen his religious sermon. Ganadhara Sudharma gave religious sermon to present congregation. Listening that sermon many persons accepted vows of renunciation and expiation and afterwards went back to their houses.

At that time and at that period, the favourite or alwaysliving near disciple of Sudharma Swami, after the departure of the congregation, Arya Jambu courteouslybowing down asked-0 Bhagawan!The beginner (propagator) of religion ShramanaBhagavana Mahavira Swami described this subject matter of seventh Afigasnta, then 0 Bhagawan! What subject matter he described in theEighth Angasutra- Anta-kruddasha Sutra?

**[...1] Commentary: -**

In thissutra the words `Java' and `vannao' are used many times and will be used further. These words are used in many sutras. Meanings of both the wordsare as follows-

Java means 'yavat'-until, upto that definite point. By this word it is pointed out that the detailed reading and vivid description of this very subject has been done elsewhere-the other sutra or sutras that should also be conceived here. At this very point, according to reference.

The word 'Vannao' used for throwing light on various specialities of related reference and subject matter. There are many describable things, their features and qualities are also many. As the descriptions of city, mountain, garden, park, king etc., are vividly made at some particular places in sutra or sutras that should not be repeated over and again. For this purpose word Vanno (descriptive or describable) is used. It also points out that the reader should conceive the entire subject related and referred at the very point. The detailed description of Campa city and Prunabhadra chaitya we get in Aupapatika Sutra.

Parisa niggaya Java- Here 'java' word indicates many kinds ofcongregations, many purposes of their coming, the knowledge of soul etc., elements, consecration, accepting house holder's vows etc., and various subjects like this should be known from Aupapatika sutra.

Suhamme there java- Here the word `Java' indicates to conceive alland all about Sudharma Swami. In, Jnata-dharma-kathanga Sutra, chapter 1, the full and vivid description of the personality and personal traits of Sudharma-Swami has been given in a very lucid style.

Here the word sthavira (elder sage) is used for Sudharma Swami. Sudharma Swami accepted consecration when he was 50 years of age, and remained upto 30 years in the service of Bhagavana Mahavira. This episode is narrated after the salvation of Bhagavana Mahavira. Therefore at this time the age of Sudharma Swami should be more than eighty years.

The word sthavira (elder sage) means the sage who himself remains stable in religion and religious rites and rules and should be capable to make others also stable in religion and sage activities.

Three types of elder sages are described in Agamas.

Vaya sthavira (Elder by age)-He must be at least sixty years of age.

Diksha sthavira (Elder by consecration)-He must have been consecrated at least twenty years before.

Shrut thavira (Elder by knowledge)-He must know the meaning of Sthananga and Samavayanga.

Arya Sudharma was elder sage by all the aforesaid three points of view.

'Arya'-in ancient times the word 'Arya' was an address denoting honourable, Superior etc. This address was frequently used for the learned persons and persons Opulent with rectitude.



We get the word Arya (Prakruta form Ajja) used for Ganadhara Sudharma, Jambu and later preachers in Agamas and later literature.

In Jain tradition the word 'Bhante' is frequently used for religious teachers, preachers and authentic persons. The word 'Bhante' has many renderings, like- opulated with the high virtues of right knowledge, faith, conduct etc., or Bhavanta- destructor of the cycle of births and deaths. This meaning should also be conceived by the word Bhagavana.

### [...1] Meaning-

SudharmaSwami-Definitely Jambu! Shramana Bhagavan Mahavira,who has attained salvation, described eight sectionsOr divisions of Antakrud-dasha.

Jambu! -Bhagavan! If, Shramana Bhagavana Mahavira has described eight sections or divisions of Antakrud-dasha, then how many chapters he has described in first section.

Sudharma- Jambu! Shramana BhagavanaMahavira has told ten chapters of first section ofAntakrud-dasha sutra, which are as following-

### [2] Meaning-

(1) Gautama, (2) Samudra, (3) Sagara, (4) Gambhira, (5) Stimita, (6) Achala, (7) Kampilya, (8)Aksobha, (9) Prasenaajita and (10) Vishnu Kumara.

## Chapter [Adhyanan] 1:-

### [3...] Meaning-

Arya Jambu- Bhagawan! If Shramana BhagavanaMahavira has expressed ten chapters of first section of eighth Anga Antakrud-dasha sutra, like Gautama etc., then 0 Bhagawan! What subject matter has Bhagavana MahavTra told in first chapter? Which type of description has he made?

Arya Sudharma- Jambu! Definitely that description is like this--

At that time and at that period there was a city namedDwaraka (Baravai). It was twelve Yojana long and nine Yojana broad. It was built by the imaginative intellect ofVaishramana (Kubera-the god of wealth). It had ramparts of gold and adorned by turrets studded by five kinds of gems-Indra, Nila, Vaidurya, Padma and Raga. It was beautiful, as Alaknpuri-the city of god of wealth. There were numerous places of sports and pastime, rejoicings, amusements etc.

On account of these, it was heart-pleasinglike heaven and worth-seeing. It was abhirupa-seeing once inspires the desire of seeing over and again; andpratirupa-whenver visualised seemed newly adorned, that is, it was adorned in such a peculiar style that whenever seen from any corner and any way a new reflection of adornment came into view.

### [3...] Commentary: -

As it is expressed in previous pages that the description of 51 propiliators has been given in former five sections, these all were related to Dwaraka city and the royal family of Vasudeva Shree Krushna. Hence first of all, the description of Dwaraka city has been given.

Dwaraka- it is the most popular city in History and literature of India. It was most beautiful and wealthy city. How and why it was built, the following popular episode makes it clear to understand easily.

When Shree Krushna murdered the cruel and tyrant ruler of Mathura city, named Kansa, then the wife of Kansa-Jivayasha went to her father jarasandha, who

was anti-Vasudeva and ruler of Rajagruha (really monarch of southern half of Indian peninsula). Weeping bitterly Jivayasha expressed the whole happenings and murder of her husband Kansa, to her mighty father Jarasandha.

Listening all this Jarasandha became red in fury. He sent his ambassador to Soriypura-ruler-Samudravijaya (Samudravijaya was the great father of Krushna and Balarama; because the father of Krushna and Balarama-Vasudeva was the youngest brother of Samudravijaya. Krushna Balarama both went to Soriypura after killing Kansa).

Ambassador came to the court of Samudravijaya and spoke in harsh words- Samudravijaya! Either you send Krushna-Balarama with me at once or my lord Jarasandha will destroy you, your city and all Yadavas exhaustively.

The harsh words were intolerable to Krushna. He disgraced the ambassador and the ambassador returned back angrily.

Samudravijaya called a meeting of his kiths and kins, ministers and royal astrologers and then asked- what should be done in present circumstances?

Premier Astrologer told-Though in your family there are three highly great persons- Tirathathkara Arishthanemi, Vasudeva Krushna and Baladava Balarama, so none can harm you, may he be mighty like Yama; but this land (territory) is not favourable for Yadavas. So for avoiding the struggle and peacelessness of every day, you should leave this place and go to south-west direction with all your families and citizens. You please stop at the place, where Satyabhama, wife of Krushna, give the birth to a son. That land would be favourable to Yadavas and there you will prosper.

According to the counsel of royal astrologer, Samudravijaya, Vasudeva, Krushna, Balarama etc., whole Yadava family and citizens went out from Soriyapura and approached the south-west coast of ocean (Lavana samudra;) Here all encamped near Raivataka mountain. At that place Satyabhama gave birth to two sons- Bhanu and Bhramara. Yadavas decided to establish their capital at that very place. Observing three days' fast Shree Krushna called a deity. Susthita deity came. Vasudeva expressed his desire- please; construct a new city for me. Deity went to his ruler-Indra and gave words to the desire of Krushna. Indra ordered Vaishraman-Kubera (god of wealth) to construct a very beautiful, heart-pleasing great and vast city for Vasudev Shree Krushna.

Kubera constructed a vast and grand city which was twelve yojanas in length and nine yojanas in breadth. In this city there were many great and small gates, so it was named as Dwaraka.

Some scholars opine that in this city there were twelve rulers (chief administrators- ten Dasarhas Shree Krushna and Balaram, so it is called Barapati, which laterly became Dwarapati, Baravai and finally Dwaraka.

The meanings of four adjectives Pasadiya etc., are as under--

Pasadiya-By seeing which the feeling of pleasure arises, Darisaniya- worth-seeing, Abhiruva-Desire for seeing which arouses again and again, Padiruva-Whenever seen it looked new, nice and splendid.

### [...3] Meaning-

Out of Dwaraka city in the middle of East-North directions (Ishan Kona) there was a mountain named Raivataka. On Raivataka mountain there was a garden, named Nandanavana. In that Nandanavana there was a temple (sanctuary) of Surapriya Yaka (deity) which was very old. That garden was surrounded by one vast

Vanakhanda, and in that Vanakhanda, there was a huge Ashoka tree.

Shree Krushna ruled over that Dwaraka city, which was great and high like mountain Mahahimavana. (More description about king and city should be known from Aupapatika sutra.)

In Dwaraka city ten adorables (Das'a Dasarha) reside viz. Samudravijayaji etc. And there dwell Balarama etc., five great warriors, Pradyumna etc., three and half crores princes, sixty thousand great fighters among them Samba Kumara was the foremost, over fifty six thousand mighty men (army groups) among them foremost was Mahasena. Virasena etc., twentyone thousand brave-men, Ugrasena etc., sixteen thousand rulers and Rukmini (being foremost) etc., sixteen thousand queens dwell in Dwaraka city. Anangsenas etc. thousands of prostitutes (harlots)-courtesans also live there. Besides these, other numerous ishvaras (having respectable post and position), citizens, sarthavahas (traders) etc., also live in this city.

In this way with vast fortune, magnificence, mighty warriors, citizens, Dwaraka city was opulent. Shree Krushna Vasudeva ruled over this city and completes half of Bharat Kshetra (three parts of Bharata-Ksetra of jambudwipa).

In Dwaraka city ruler Andhakavrushni inhabited. He was great like Himawana Mountain. Dharini was his queen.

Once Dharini was sleeping on a very comfortable bed, (such a bed can be available to meritorious persons- 'tansi tarisagansi') in her bedroom. (Its description should be understood from the episode of Mahabala. As-

#### [4] Meaning-

Queen Dharni's seeing dream of a lion, expressing her dream to her husband, babybirth, funs of baby, studies of arts etc., young age, marriage with beautiful and cultured maidens, residing in a comfortable and pleasant palace, and enjoyment of worldly pleasures etc. All the description should be conceived here like Mahabala.

#### [5] Meaning-

Here mentionable speciality is- that name of baby was kept Gautama Kumara. He married eight princesses in one day and he got eight crore gold-coins from his fathers-in-law as dowry (daaya),

At that time, at that period Arahanta Arishthanemi wandering village to village came to Nandana garden of Dwaraka city, religious council (samavasarana) held. Bhavanapati, Vanavyantara, Jyotiska Vaimanika- all the four kinds of gods came to see and bow down to Bhagavana. Vasudeva Shree krushna also came with thousands of people, to see and bow down to him.

Then, Gautamakumara also came out of his palace, for seeing and bowing down to Bhagavana like Meghakumara. Hearing and taking to heart the sermon of Bhagavana, he requested him- Reverend Sir (Devanupriya-beloved of gods) asking permission from my parents, I want to accept consecration near your lotus feet.

Thus, like Meghakumara, Gantamakumara also asked permission from his parents. In the end Gautama kumara accepted consecration with great pomp and show. He accepted five circumspections (Samiti) as circumspection of movement (Iryaa samiti) etc. and three incognitoes (gupti) and began to wander according to the discipline of Bhagavana, i.e., Jain religious monk order.

There after friar (anagara) Gautama learnt Samayika etc., eleven angas from the elder monks of Bhagavana Arishthanemi. After it observing many types of fast penances, like one day's, two days', three days' fast penances etc., and by other--

types of austerities purifying his soul Gautama ascetic reserved himself in soul bliss.

Then on another day Arihanta Arishthanemi went out from Nandana garden of Dwaraka city and began to wander village to village telling the path of salvation to other souls- beings.

Thereafter on an other day ascetic Gautama came to Bhagavana Arishtha-Nemi, circumambulated three times, worshipped& bowed down himself with devotion, then respectfully expressed his wish- "Bhagawan! If you allow me, I want to observe one month Bhiksu Pratima.

(Arhanta Arishthanemi said- Beloved of gods (Devanupriya)! Do as you feel happy, but do not delay in meritorious deeds).

Thus Gautama ascetic observed twelve Bhikshu Pratimas like Skandhaka monk and practised Gunaratna samvatsara penance.

Practising penances and austerities, ascetic Gautama also thought like monk Skandaka and then with elder saints climbed up on Satrunjaya Mountain. There he searched a place without flora and insects, i.e., pure place. He made it neat and clean. After that with pure heart and steady propitiation, he accepted one month's fast penance (Sanlekhanaa-Really it is a penance till death).

Thus with sathlekhana and fulfilling twelve years' consecration period and obtaining infinite knowledge, consuming all karmas he attained liberation.

#### [6] Meaning-

Arya Sudharm- Jambu! Thus ShramanaBhagavana Mahavira has expressed the subject matter of first chapter of first section of Antakrud-dasha sutra.

Thus, as the description of ascetic Gautama has been given, in the same way the description of other 9 chapters should be known and understood. Father of all these was Andhakvrushni and mother was queen Dharini; but the names of Kumaras were- (2) Samudra Kumara, (3) Sagara Kumara (4) Gambhira Kumara (5) Stimita Kumara, (6) AchalaKumara, (7) KampilyaKumara (8) AkshobhaKumara (9) Prasena-jita, and (10) Vishnu Kumara.

The subject matter of all these chapters is like monk Gautama. Thus these ten chapters are said.

#### Commentary: -

**Special Resolution of Monk (Bhikshu Pratima)-** Ascetic Gautama had practised 12 Bhikshu Pratimas (Special resolution of a monk) like great monk Skandaka. The conception of Bhikshu Pratimas is as following-

The practiser of first Bhiksu pratima- takes one datti of food and one datti of water till one month. The regular flow of food and water, which is being given by a giver, is termed as datti. From first to seven Pratimas, the time-period of every following pratima increases by one month, As the period of first pratima is one month, second of two months, third of three months, fourth of four months, fifth of five months, sixth of six months and seventh of seven months.

Likewise the number of dattis also increases. As during first Pratima the sage accepts one datti of food and one datti of water, in second two dattis of food and two dattis of water, in third three dattis, in fourth four dattis, in fifth five dattis, in sixth six dattis and in seventh seven dattis of food and water the sage accepts.

The time period of eighth pratima is of seven days and nights and so is the case with ninth & tenth pratimas. All these eighth, ninth, tenth pratimas are practiced Observing complete fast, not even to take water on alternate days. I.e. on first, third

Fifth and seventh day.

The time period of eleventh Bhiksu Pratima is of one day-night only. It is also practised with two days complete fast penance, meaning - to eat and drink nothing - to renounce all the four types of food Annam, paanam, khaadim, swaadim.

The time period of twelfth Bhiksu-Pratima is of one night only. It is practiced with complete three days' fast penance.

Vanakhand denotes a part of wood in which various kinds of trees are found.

Andhaka-Vrushni had ten sons, who were called dasharhas, and their names were- (1) Samudravjaya, (2) Akshobhya, (3) Stimita, (4) Sagara, (5) Himavana, (6) Achala (7) Dharana (8) Purana (9) Abhichandra and (10) Vasudev.

Ishvara- The word Ishvar is used for crown prince. Mandalika raja (territorial ruler), Amatya (minister), Samanta (government or gazetted officers), they all are rich and wealthy persons etc.

Daaya-Daata denotes the things which are given wilfully by their fathers at the occasion of the marriage of their daughters

Devanupriya (Prakruta form Devaanuppiya)-It is a word used specially in Jain scriptures denoting sweet and honourable address. In Jain world it was a frequent address. Being sweet it was used for father, son, husband, general persons, kings etc., all and even to teacher, disciple, and gods.

#### **Gunaratna Sathvatsara Tapa (Penance):-**

Gunaratna penance completes in 16 months. Among them 407 days are of fast and 73 days are of Paaranaa (to take food). During first month one day fast and second day Paaranaa this order is followed. In second month two days' fast and third day Paaranaa, in third month three days' fast and one day Paaranaa. Increasing in this way in 16th month Paaranaa is taken after sixteen days' fast. In this penance during day the practiser sits in sun-rays with Utkatuka posture and in the night, putting off all clothes the practiser meditates with Virasana posture.

**Table of Gunaratna Sainvatsara Tapa (Penance)**

Month	Penance (fast) and Penance no.	Days of fast Penance	Days of Parana	Total
First	15 fast	15	15	30
Second	10 two days' fast	20	10	30
Third	8 three days' fast	24	08	32
Fourth	6 four days' fast	24	06	30
Fifth	5 five days' fast	25	05	30
Sixth	4 six days' fast	24	04	28
Seventh	3 seven days' fast	21	03	24
Eighth	3 eight days' fast	24	03	27
Nineth	3 nine days fast	27	03	30
Tenth	3 ten days' fast	30	03	33
Eleventh	3 eleven days' fast	33	03	36
Twelfth	2 twelve clays'fast	24	02	26
Thirteenth	2thirteendays'fast	26	02	28
Fourteenth	2fourteendaysfast	28	02	30
Fifteenth	2 fifteen days' fast	30	02	32
Sixteenth	2sixteen days'fast	32	02	34
Total		407	73	480



► **Thinking like Skandhaka:-**

Skandhaka was a great sage in Jain Sutras. His thinking was very deep and famous. So the simile of Gautama mendicant is given to Skandhaka sage.

Once, on a night during religious awakening monk Gautama began to think like this-Due to different types of severe penances my body has become lean and withered and strength of body has also diminished. Only by self-strength I stand and move. While I stand or move my bones crackle and make sound. Until I have strength, valour, etc., it would be better for me that I should propitiate the religious rites which are practised at the end of life. So in the morning I will go to Bhagavana and by bowing down worship him, myself propitiating five great vows, begging pardon of all saints and nuns, climbing on the mount Shatrunjaya with elder sages, watch a rock, taking bed of grass, making my own soul faultless by samlekhana, and renouncing food and water, lying like a broken branch of a tree (Padapopa-gamana santhara) and should remain steadfast in it. This is the best for me.

**Meaning with Commentary of Varg [Part] - 1**  
[Adhyayanani- 1 to 10]  
**Compiled by Muni DeepratnaSagar is Finished**

► **Varga [part]- 2** ◄

**Chapters- (Adhyayanani) 1 to 8**

**[7] Meaning-**

Jambu Swami- Reverend Sir! Shraman Bhagavvana Mahavira described as the first section, so I heard attentively. Now please tell me how many chapters have been described by Shramana Bhagavvana Mahavira in the second section of Antakrud-dasha Sutra.

Arya Sudharma- Jambu! (Until salvated) Bhagavvana Mahavira has described eight chapters of second section. As---

**[8] Meaning-**

(1) Akshobha (2) Sagara (3) Samudra (4) Himavaana (5) Acala (6) Dharana, (7) Purana and (8) Abhichandra.

**[9] Meaning-**

(At that time and at that period) Father was Vrushni and mother was Dharini of all these eight princes. As in the first section is about Gautamakumar, in the same way all these eight chapters should be known. All the practisers observed Gunaratna samvatsara penance and practised consecration period of 16 years. These practised pure conduct and with Samlekhana of one month, all these attained liberation from mountain Shatrunjaya. Thus O Jambu Shramana Bhagavvana Mahavira has told the subject matter of the second section of Eighth Antakrud-dasha

**Meaning of Varg [Part] -2- [Adhyayanani- 1 to 8]**  
**Compiled by Muni DeepratnaSagar is Finished**



→ Varga [part]-3 ←

**[10] Meaning-**

Arya Jambu-Reverend sir! I heard attentively description given by Shramana Bhagavana Mahavira of the second section of Eighth Anga Antakrud-dasha, please tell me what Shramana Bhagavana Mahavira told in third section of this Anga.

Sudharma Swami- Jambu! Shramana Bhagavana Mahavira has described thirteen chapters in the third section of Eighth Anga Antakrud-dasha Sutra, which are as follows-

(1) Anikasena, (2) Anantasena, (3) Ajitasena, (4) Anihataripu, (5) Devasena, (6) Shatrusena, (7) Saarana, (8) Gaja Sukumala, (9) Sumukha, (10) Durmukha, (11) kupaka, (12) Daruka and (13) Anaadhrusti.

Arya Jambu-Reverend Sir! If Shramana Bhagavana Mahavira has said 13 chapters in the third section of Eighth Anga Antakrud-Dasha, then what description he has given of first chapter.

**Chapter- (Adhyayan) 1- Anikasena-Kumar**

Sudharma Swami- Jambu! At that time, at that period, there was a city named Bhaddilapura. That had many characteristics like great cities, opulated with wealth & agriculture products, gardens and parks, buildings and palaces and free from fear. So it was describable.

Out of that city Bhaddilaputra, in its north-east direction, there was situated a garden (park) named Shrivan. The ruler of Bhaddilapura was king jitashatru.

In that city lived Naaga Gaathapati (trader). He was wealthy and respected. He was not daunted by any task.

Sulsa was the wife of Naga Gaathapati. She was beautiful and tender-bodied. She gave birth to a son named Anikasena. He was also beautiful and tender. He was nurtured by five foster mothers (dhatri mata).

These were- (1) Foster mother-[who make him to drink milk], (2) Majjan dhatri-[bathing mother], (3) Mandana dhatri-[the mother who adorns him by clothes and ornaments], (4) Kridadhatri, [she was supporter to him in play], (5) Lap mother-[who fondles him in her lap].

Anikasena was growing like Drejhapatijna Kumara, as the fragrant tree of campaka grows up without any hinderance in a cave of mountain and lonely place.

Aupapatika Sutra vividly explains the description of Drdhapatijna Kumara.

When Anikasena Kumara crossed the age of eight years then his parents sent him to an able teacher for education. He became at home in various arts and crafts and branches of learning and along with he became adolescent and capable to enjoy worldly pleasures.

Then knowing this state his parents married him with thirty two richmen's daughters in only one day. The maidens were like him, in age, colour, beauty, charm and youth.

After marriage, Naga Gaathapati gave such a present (Pritidaana) to his son Anikasena Kumara, as thirty two crores silver and gold (coins) etc. Its description should be known like Mahabala (until) time of Anikasena was passing pleasurefully with sweet recitation of songs and orchestra-[musical instruments etc].

At that time, at that period wandering village to village Arihanta Arishthanemi came to Bhaddilapura, stayed at shrivana garden with due consent about every necessary thing. Congregation assembled for hearing his sermon. Anikasena Kumara also came to know about coming of Bhagavana. While he saw the people going to bow down to Bhagavana, his desire also aroused. Like Gautama Kumara, Anikasena Kumara also approached to the religious assembly, and heard sermon. Thereafter taking the permission of parents, he accepted the consecration at the lotus feet of Bhagavana.

Speciality from Gautama Kumara is this-that Anikasena Kumara learned Samayika etc., eleven Angas and fourteen Purvas, practised shramanahood upto 20 years. Remaining account is the same, he climbed upon mountain Shatrunjaya and liberated after the samlekhana of one month.

Thus O Jambu! Shramana Bhagavana Mahavira has described the subject matter of first chapter of third section of Eighth Anga Antakrud-dasha.

**Commentary: -**

Pritidaana-At any occasion of pleasure, the prize or present given wilfully and with happiness, was famous by the term pritidaana in ancient times. It is to be taken into consideration that the wealth given by relatives of bride to bridegroom which is now called dowry, in the ancient times it was called daaya. In the episode of Gautama Kumara the word daaya is used; but here is the word pritidaana and it is given by Naga Gaathapati the father of bridegroom to his thirtytwo daughters-in-law, which was distributed among them (brides).

However, pritidaana and daaya, both the words are used in Aagam according to occasion, in the same sense.

--X-X-X-X-X-X-X-X-X--

**Chapters- (Adhyayanani) - 2 to 6**

**[11] Meaning-**

As is description of Anikasena so is of subsequent chapters-- (2) Anantasena (3) Ajitasena (4) Anihataripu (5) Devasena and (6) Shatrusena.

These six chapters are alike. All these get the wilful pleasure, gift of thirty two crores silver and gold (coins). The consecration period of all these was twenty years. All these learned fourteen Purvas. All these became emancipated by samlekhana-Samthaaraa at mountain Shatrunjaya.

--X-X-X-X-X-X-X-X-X--

**Chapter- (Adhyayan) 7- Saarana-Kumar**

**[12] Meaning-**

Arya Jambu- reverend Sir! Shraman Bhagavana Mahavira as described the sixth chapter, so you have told me and I have heard attentively. Now please tell me-what the description of seventh chapter is?

Arya Sudharam- At that time, at that period there was a city named Dwaraka. The description of that city should be known from first chapter of the first section.

Speciality was that there was ruler Vasudeva, and Dharini Devi was his queen. Dharini has seen a lion in dream. Her son was named as Saarana Kumara. After marriage he got fifty-fifty crores of silver and gold coins as wilful pleasure gift.

Saarana Kumara had studied Samayika etc. 11- Angas and 14 - Purvas. His

Consecration period was of twenty years. Remaining like Gautama Kumara, with Samlekhana of one month he attained salvation from Shatrunjaya Mountain.

--X-X-X-X-X-X-X-X-X--

## Chapter- (Adhyayan) 8- Gajasukumal

### [13...] Meaning-

Arya Jambu- Reverend Sir! I have heard the subject matter of seventh chapter. Now, please tell me what description of eighth chapter has been given by Shramana Bhagavana Mahavira.

Arya Sudharma- Jambu! At that time, at that period, there was a city named Dwaraka.[*The description of city should be known from first chapter of first section,*] until, Arihanta Arishthanemi Bhagwana came.

At that time, at that period six uterine brothers were disciples of Bhagavana Arishthanemi, who lived near him. All these six were alike in colour, structure, age and configuration; differentiation was very difficult among them. Their colour was blue, like blue lotus, horn of a buffalo. There was the mark of Shrivatsa on chest of every one. Their hairs were soft, curly and conjoined. These all were as beautiful as Nalakubera.[*Nalakubera means very beautiful son of vaishraman (god of wealth)*].

As all these accepted consecration, became houseless mendicant renouncing house-holders' code, the very day all these approached Arihanta Arishthanemi and bowing worshipping him spoke these words-

Bhagawan! With your consent we wish that till life we practise two days' fast penance and third day take food. Thus observing austerity and fixing ourselves in soul virtues, we wish to move in your religious order.

Bhagavana said- O beloved as gods! Do, as you feel happy; but do not delay or be not careless in meritorious deeds.

Then getting the consent of Bhagavana Ariytanemi, all these six monks began to wander village to village, with the religious congregation observing two days' fast penance and third day to take food (*Bele-Bele fast penance*) for whole life.

Thereafter at any day of Paranaa (*the day of taking food*) after two days' fast penance all these six monks studied in the first three hours (*first prahara*) of day and after that approached Bhagavana, like Gautama Swami and spoke thus unto him.

Bhagawan! We all six monks want to wander in Dwaraka city, in three groups (*containing two in each group*) for seeking food as the paranna of two days' fast penance with your consent.

Bhagavana said- Beloved as gods! Do, as you feel happy. Then getting the consent all the six monks bowed down and worshipped Arihanta Arishthanemi. After it, from there, these monks went out and reached Sahasraamraavan (*the wood of mango trees*). Going out of that wood they divided themselves in three groups of two monks. Then they began to wander in the city with peaceful mind and observing circumspection of movement.

One of those three groups wandering in Dwaraka city seeking alms from high-low-medium standard houses, from one to the other house, approached the palace of Devaki, the queen of king Vasudeva.

Queen Devaki became very glad, happy and filled with bliss, seeing the two monks coming to her palace. Due to affection her mind filled with joy, her heart bloomed like a lotus due to the extremity of happiness.

Standing up from her seat queen Devaki went towards monk couple, seven or eight steps with pleasurable heart, circumambulated bowed down and worshipped them. Then she went to kitchen with monk-couple. There she put Sinh-Keshar Modaka (*a kind of too much fragrant and nourishing-vitalising sweetball*) in a big plate and gave to monk-couple. After this queen Devaki once again bowed down, worshipped and gave farewell to monk-couple.

**[13...] Commentary: -**

Jaha Goyama Sami Java ichchhamo.....All these six uterine brother monks wished to move like Gautama Swami.

(*The method of seeking alms of Gautama Swami. we get in Bhagavati sutra sataka 2, Uddeshaka 5.*) Like him, all these six brother monks studied scriptures in the first prahara of the day, in second involved in meditation, in third peacefully watched cloths, 'muhpatti', utensils etc. Taking utensils- [*patra*] came to the lotus feet of Bhagavana and bowing down in due order asked the permission to wander in the city for seeking alms. Obtaining the permission began to wander in the city for seeking alms with peaceful mind and observing movement circumspection.

Regarding high-medium-low standard people, the clarification of ancient sages-preachers, is like this--

High (standard)-The palaces of kings, rulers, powerful persons etc.

Medium-Big houses of wealthy traders and rich persons.

Low- One storyed houses, cottages of general public.

Sages used to seek alms from all these three types of houses and persons without any differentiation.

**[...13] Meaning-**

This question of Devaki was answered by the sages in these words-beloved as gods! The position is not like this, that sages could not get food and water from high-low-middle-class houses of this city of Krishna Vasudeva, which is like heaven abode nor sages go over and again to same house' for their need of food and water.

O beloved of gods!The fact is like this. We six are uterine brothers, sons of Naga Gathapati and his wife Sulasa, inhabitant of city Bhaddilapura. We all six (*resembled*) Nalakubera. We all six brothers heard sermon of Arihanta Arishthanemi, took it to heart and being frightened from the cycle of births and deaths-the world, we accepted consecration and are practising sagehood.

The day we all six brothers accepted consecration, we bowed down and worshipped Arihanta Arishthanemi and expressed our utter wish in these words-"O Bhagawan! By your permission we wish to wander with you observing two days' fast penance (*and third day to take food*) (*Bele-Bele tapasya*) till life, thus purifying our souls."

Then Bhagavana permitting us said-"O beloved as gods! Do as you feel happy; but do not delay.

O beloved as gods (*Devaki*)! Obtainingthe permission of Arihanta Arishthanemi, we began to wander practising bele-bele austerity.

Thus, today is the day of breaking fast of six meals, of all six brothers. During the first prahara (*three hours*) of day we studied scriptures and in second prahara meditated and in the third prahara taking the permission of Arihanta Arishthanemi, we made three groups of two monks each and wandering for seeking food and water in high-low-middle class houses of the city approached to your palace.

O beloved as gods! It is not a fact that we are the monks who came to you in two former groups, but it is true that we are others. Those monks said such to Devaki and returned back in the direction they had come.

Hearing this episode and after the departure of the sages, the mind of Devaki was engrossed by these thought currents.

Once, in my childhood, in Polasapura city sage Atiinukta foretold about me that Devaki, the beloved as gods! You will give birth to eight sons; they will resemble each other and would be handsome like Nalakithara. In this Bharataksetra, no other mother will give birth to such sons.

Has this forecast proved false to-day? It is clearly evident that other mothers have also given birth to such resembling sons. (*But forecast of sage must not be wrong. Why this controversy before my eyes? During the up and down of thoughts*) Devaki determined that I should go to Arihanta Arishthanemi, bow down and worship him and doing thus, ask about the forecast of sage Atimukta. Devaki thought like this and as such she called the family servants and ordered them-"Bring forth quickly the stately religious chariot (rather) with all equipments."

Family servants presented the chariot immediately. Queen Devaki sat in that chariot and approached the religious congregation of Arishthanemi. As we get the description of worshipping Bhagavana Mahavira, by Devanandaa in the same way Devaki began to worship Arihanta Arishthanemi.

### [...13] Commentary: -

1. The clause Aimuttenam Kumara Samanenenam here indicates the forecast of Atimukta Kumara-sage. The tale goes like this:--

Atimukta Kumara-sage was the younger brother of Kamsa. When the wife of Kamsa, Jivayasaa was making amusements with Devaki (*the younger sister-in-law*) at that time Atimukta Kumara-sage reached the house of Jivayasaa for seeking food and water. Enveloped in rejoicings Jivayasaa, saw Atimukta Kumara-sage, took in view the past relation of brother-in-law, and began to join She said-"Brother-in-law! You also come and participate in amusements at rejoicings,"

Then Atimukta Kumara-sage! Now you are rejoicing with Devaki thinking yourself much fateful; but in future Devaki will give birth to eight sons. These sons would be such beautiful and fateful that no other woman in Bharat-Varsha (India) can produce such sons. But the seventh son of this Devaki will murder your husband and rule over half of Bharata-varsha (India). Devaki listened this fact in her childhood. For ascertaining this, queen Devaki decided to go to Bhagavana Arishthanemi.

**Jaha Devandaa java pajjuvaasai:--**Description of Devaki going to Bhagavana Arishthanemi is told like going to see Bhagavana Mahavira by Devanandaa, which we get in Bhagavati Sutra, sataka 9, Uddesaka 33. Meaning- Devaki sitting in religious chariot, going through the main markets of Dwaraka approached Nandana-vanes. Seeing the felicitations of Bhagavana, she practised five Abhigamas and then reaching the religious assembly of Bhagavana bowed down to him in due order and began to praise and worship him.

### [...13] Meaning-

Thereafter Arihanta Arishthanemi addressing queen Devaki spoke thus unto her-Devaki! Did such suspicion and thought arise in your mind that the forecast about you done by Atimukta Kumara-sage that you will give birth to eight matchless sons, proved false? In this regard, for asking and being sure, you have come quickly here. Is it correct?



Devaki accepted- Bhagawan! It is correct.

Bhagavana Arishthanemi removing the doubt, began to speak--

O beloved of gods! At that time and at that period, a gathapati named Naga-- lived in Bhaddilapura. He was very rich. Sulasa was his wife. An astrologer told about Sulasa, when she was in childhood that this girl would give birth to deceased children, On account of this, Sulasa became the devotee of Harinegamesi god.

Sulasa made an image of Harinegamesi god. Every morning she bathed, repented for ill-dreams and worshipped god by fragrant, beautiful flowers of great value, wearing the entire time drenched robe. After worship she fell on her knees and bowed down; then she used to do the work of household, food etc.

The god was pleased with Sulasa by her such devotion, respect and service. On account of compassion for Sulasa

Gathapatni god Harinegamesi menstruated both-you and her at same time.

Then at the same time you and she become pregnant and both gave birth to sons at the same (*after completing the pregnancy period of nine months*) time.

Then god liaritiagamesi-used to take the still (deceased) child of Sulasa and keep that beside you.

O beloved as gods! Like this the god carefully took your alive son and kept in the lap of Sulasa housewife.

Devaki! Therefore, actually these six monks are your sons and not of Sulasa,

Then Devaki Devi, listening the secret disclosed by Arihanta Arishthanemi, became glad. She bowed down, praised and worshipped him and reached the six monks and bowed down and worshipped them.

Devaki gazed at those sages for a long time. Her heart filled with motherly affection. Her breasts began to milch. Due to joy her eyes streamed and filled with tears of happiness. Her body spread out so the binding threads of her brassiere broke up, her bracelets splitted on her arms, the root-cells of her hair swelled like kadamba flowers beaten by rain showers. She observed those six monks with unwinking eyes for a long time. Then Devaki brought herself to her senses and again bowed down to all the six sages.

Thereafter she came to Arihanta Arishthanemi, circumambulating thrice she bowed down to him with devotion and went out of the religious assembly.

She sat in her religious chariot, reached Dwaraka city and then her palace. Getting down from chariot she entered her bed-room and sat on her bed.

### [...13] Meaning-

Then there arose such thinking, thought and mental current in the mind of Devaki- Oh truly I gave birth to seven sons exactly alike (until) resembling Nalakubera in beauty but I could not enjoy the childhood plays of even one of them. Even this Krushna comes to me after six months for reverence, but in hurry.

In this world, really happy and fateful are those mothers, sons (*child*) born from their own wombs, greedy for sucking milk of their breasts, lisping sweetly, babbling and patting, moving to their armpits from where the breasts arose up, give a sitting in their laps having them by lotus-like hands, give sweet talks and pleasing words.

Definitely, I am hapless, meritless and successless; because I have not even visualized the childhood plays of any one of my seven sons.

Thus Devaki, putting her cheek on her palm, drowned in sorrowful thoughts with frustrated mind and hopes.



Thus Devaki was sitting sad-minded. At the same time ShreeKrushna vasudeva, bathed (until) decorated his body with clothes & ornaments, came quickly to motherDevaki for reverence of her feet. Then vasudeva Krushna saw and bowed down at the feet of Devaki. When he saw his mother sad and worried he enquired --

0 mothers! Formerly whenever I came to touch your feet, you always became glad on seeing me; but 0 mothertoday why are you sad, worried and brooding? What is itsreason? Please tell me.

On this question Devaki began to say unto Krushna Vasudeva-O Son! Really the fact is this that I have given birth to seven sons exactly same in colour, form and body formation; but could not enjoy the childhood days and plays of any single son.

You also come to me after 6 months for touching my feet. Hence I am thinking that those mothers are fateful, who feed their sons by their breasts, talk sweetly to them. I'm hapless, meritless. Pondering over all this, I' sad, worried and brooding.

### [...13] Meaning-

Hearing this expression and knowing desire of mother, Shree Krushna Vasudeva said-- mother! Do not be sad, worried and brood; I shall so strive that my uterine brother will take birth.

Thus saying ShreeKrushna assured his mother Devaki with sweet, pleasing and agreeable words.

Thus assuring his mother,Shree Krushna came out of the palace and reached oratory (Pauashashala). As Abhaya Kumara propitiated his god accepting three days' fast penance, in the same way Shreekrushna Vasudeva, accepting three days' fast penance began to propitiate god Harinegamesi.

Having divine form & unique lustre god Harinegamesi, attracted by propiliation came and staying in sky became present before Krushna Vasudeva and spoke thus- 0 beloved ofgods! I am god Harinegamesi. Why you have called me by eight meals fast austesity. Attracted by your penance I am present before you. Tell me your desire, in which good deed of yours can I help you? What is your wish?

Then krushna Vasudeva spoke to god with folded hands-0 beloved ofgods! My one uterine brother should take birth, it is my wish.

### [...13] Commentary: -

*Jahaa Abhao-* Like Abhaya Kumara Shree Krushna Vasudeva propitiated god Harinegamesi and expressed his desire for a younger uterine brother.

Description of Abhaya Kumara, we get in Jnatasutra, Chapter 1, regarding the episode of Megha kumara. An intense desire arose in the head and heart of mother (*really step mother of Abhaya Kumara*) Dharini. While she was pregnant, that I may enjoy rainy season but it was not according to time, because at that time summer was prevailing. For fulfilling the intense desire of pregnant Dharini, Abhaya Kumar propitiated a god who was residing in Saudharma heaven, but was friend of his (*Abhaya Kumara's*) former life.

Method of propitiation is thus-Going to oratory (*pausadhshala*) accepted three days' fast penance, practising full celibacy done paushadha (a special vow), putting off all kinds of ornaments, spread a pallet-bed of grass. With eight meals fast putting mind in Harinegamesi god called him by heart. At the last day of three days' fast, seat of god moved. By clairvoyance he became aware of the fact, and then he came with fast speed and presented himself staying in sky, not touching the ground or remaining four fingers above from surface of earth.

**[...13] Meaning-**

Thereafter Harinegamesi spoke such unto Shree Krushna Vasudeva-beloved of gods! One god, completing his duration of celestial abode, will take birth as your younger brother, so your desire will be surely fulfilled. But passing boyhood, attaining young age being tonsured he will accept sagehood near Bhagavan Arishthnemi.

The god said thus twice and thrice to Shree Krushna Vasudeva and then he went back to the same direction from which he had come.

After that Krushna Vasudeva came out of oratory and reached mother Devaki. Touching her feet, he said- O mother! My one uterine brother will surely be born. Your desires will be fulfilled. So you should not worry. Thus he assured mother Devaki by sweet and agreeable words, then went back to direction from which he had come.

Then at any other time mother Devaki was sleeping on a luxurious (*worth sleeping meritorious persons*) bed, she saw a lion in dream. She woke up, came to king Vasudeva and told him her dream. Thus understanding fulfillment of desire definitely, she became glad and happily began to nurture the child in her womb with due care.

Thereafter, on completion of nine month's pregnancy period, Devaki Devi gave birth to a son, having the beauty of a jasumina-flower, red Bandhujivaka flower, of lac pigment, best Parijata flower, red like rising sun, eye-soothing to all persons, tender, with all developed senses, good shapeliness, tender like an elephant's palate.

The description of Gaja Sukumala (*name of newly born son of Devaki*) should be known as of Megha Kumara. (*Until*) At the time of giving name, parents thought that our child is tender and beautiful like an elephant's palate, so its name should be Gaja Sukumala. Thinking thus the parents of the child gave him the name Gaja Sukumala. Remaining description should be known like Megha Kumara. In this way gradually Gaja Sukumala became young and capable to enjoy worldly entertainments and rejoicings, pleasures.

**[...13] Commentary: -**

Ja Sumana- (Japaakusum) flowers of red colour, Adahula-flowers.

Rakta Bandhu Jivaka-Plant of noon, on its red colour flowers bloom in rainy season. Generally it is also called Virabahuti or Indragopa.

Laksha rasa- Mahaavara-red colour.

Taruna Diwaayara-here this word denotes red colour as of rising sun.

Jammanam jahaa Meha Kumara...

Description of birth of Megha Kumara is as follows-- Like Dharini while intense desire of Devaki fulfilled then she began to nurture womb-child carefully. When nine months and seven and a half days of her pregnancy period passed, she gave birth to a beautiful son, whose birth ceremony should be known like Megha Kumara. In the happiness of birth--

Slave-women, who gave information of baby-birth, were freed from slavery and huge wealth was given to them as gift etc.

City was purified with fragrant water, prisoners were set free and weights and measures were increased.

For ten days all the trades were announced tax-free. King lavishly gave charity the poor and orphans. Celebrations were held for ten days in the kingdom.

On the twelfth day king got food etc., prepared in huge quantity and celebrated the joyful ceremony eating with his friends, caste persons and state-servants. Then he honoured them by clothes and ornaments. Afterwards the parents spoke that our

child is tender and red like an elephant's palate, so its name should be Gaja Sukumala. Thus saying they gave name Gaja Sukumala to their son.

### [...13] Meaning-

At that time in, Dwaraka city a brahmana dwelt, whose name was Somila? He was rich and well-versed in all the four Vedas-- Rugveda, Yajurveda, Atharvaveda& Samaveda; also knew the secrets of Yajna-Yaga and other rituals, sacrifices etc.

His wife was Somasri. She was tender and beautiful. Soma was the daughter of Somila and Somasri. She was tender and extremely beautiful. She was very shapely and superbly beautiful.

One day maiden Somaa bathed (until) adorned by clothes and ornaments, surrounded by Kubja, Cilaata etc., and slave maidens came out of house. Having set out she came to the highway. On the highway she began to play with a golden (*binded by golden threads*) ball.

At that time and at that period Arihanta Arishthanemi came to Dwaraka, Congregation went out for listening his sermon.

Heaving heard auspicious news of the coming of Bhagavana, Shreekrushna Vasudeva bathed and decked and rode an elephant with Gaja Sukumala Kumara. Shreekrushna was wearing garland of Kornta flowers and an umbrella on his head, white and best camaras were fanned on both his sides. Thus he was going through the centre of Dwaraka to bow down to Arishthnami. Then he saw Somaa playing on highway. He was wonder-struck seeing shape, youth, beauty etc., of maiden Soma.

Then Vasudeva Krushna called the chamberlains going with him and ordered them-0 beloved of gods! Go to Somila brahmana and beg this maiden Soma. Take hold of her and put her in the harem of maidens. At proper time, this maiden Somaa, would be the wife of my youngerbrother Gaja Sukumala.

Then chamberlains obeying order of, shrikrushna went to Somila brahmana and asked for his daughter. Somila became very much glad and agreed to give away his daughter. Chamberlains took Soma from his father Somila and put her in harem. And then they said to Shree Krushna that your order has been fulfilled.

Thereafter Krushna Vasudeva went through middle of Dwaraka and reached Sahasramra garden, practised five abhigamas and bowed down to Bhagavana and then sat at a proper place.

Bhagavana Arishthanemi preached sermon to the congregation, premier were Gaja Sukumala and Shreekrushna. After hearing sermon of Bhagavana, returned back.

Hearing the sermon of Bhagavana, Gaja Sukumala Kumara became adverse from world and worldly joys. Being engrossed by apathetic feelings, bowing down to Arishthanemi Bhagavana spoke-0 Bhagawan! I feel this doctrine very interesting, I love it, so I want to accept it. Taking permission from parents, I will accept Shramana hood from you.

Like Megha Kumara, Gaja Sukumala saying thus to Bhagavana returned to his residence and expressed his own thoughts before his parents. Hearing about Consecration Devaki was filled with grief, firstly she swooned, afterwards came into senses and began to say, shedding her tears-0 son! You are too dear to us. We shall not be able to tolerate your separation. Still you are unmarried, so first of all you wed, and increase family-line and transferring your responsibilities to your sons, and then you accept consecration.

Vasudeva Krushna, after he became aware about apathy of Gaja Sukumala he came to him, embraced him, put him in his lap and said in very affectionate words- O beloved, as gods! You are my younger uterine brother. Hence I say that you should not accept consecration after tonsuring your head near Bhagavana Arishthanemi at this time. I shall anoint you with royal coronation in this city Dwaraka in a grand ceremony.

**[...13] Meaning-**

Gaja Sukumala remained silent hearing these words of Krushna Vasudeva. After some times Gaja Sukumala spoke twice and thrice to his elder brother Krushna Vasudeva and parents-

O beloveds as gods! Really amusements and rejoicings of man and his body are impure, perishable and momentary. This body is filled with stool, urine, phlegm, vomit, semen, blood etc. the dirty things. This human body and the sensual pleasures related to it are unstable, with an end, and being perishable, these are to be exhausted either now or later.

Therefore O beloveds as gods! I wish that permitted by you, I shall accept consecration (shramanahood) before Bhagavana Arishthanemi.

When Krushna Vasudeva and his parents could not become capable of moulding Gaja Sukumala towards worldly enjoyments even by loving and agreeable expressions, then being disappointed unwillingly Krushna Vasudeva and his parents spoke thus unto him-

“O son! If it is so, then we want to visualize you as a king (adorned with coronation) only for one day. So you accept kingship at least for a single day.

At such insistence of parents and elder brother Gaja Sukumala remained silent. Assuming silence as acceptance with a great ceremony he was coronated by 108 pitchers of gold and silver etc.

After enthronement of Gaja Sukumala parents asked- O son! Now what do you want? Tell, what is your wish?

Gaja Sukumala answered- I want to be consecrated.

Then according to the wish of Gaja Sukumala all the paraphernalia was provided. Sitting in the palanquin which is carried by one thousand persons Gaja Sukumala reached the religious assembly of Bhagavana Arishthanemi in great procession. Parents gave their son as pupil to Bhagavana.

Gaja Sukumala put off all ornaments himself, tonsured his head by five fists and then requested to Bhagavana that O Bhante (Bhagawan)! Now, you yourself consecrate me; give me the robe of a sage and knowledge of conduct. Bhagavana preached him (GajaSukumala) seventy rules of conduct (Carana sattari) and seventy rules of activity (Karna sattari) and consecrated him. Now Gaja Sukumala became a houseless mendicant. Practising movement incognito (until) he became deep celebrate of guarded in celibacy.

**[...13] Commentary: -**

(1) Detailed description of coronation we get in Rayapaseniya Sutra and that of consecration in Bhagawati Sutra in the episode of Mahabala.

In the method of installing (abhisheka vidhi) the purified water mixed with all kinds of herbs is sprinkled on the head of a person with chanting mantras. In this the herb-mixed pure water is filled from seas, rivers etc. in 108 pitchers of gold, 108 pitchers of silver and 108 pitchers of clay.

After the royal function or coronation, parents ask-Now what is your wish, tell us. Then Gaja Sukumala says-For me, ask for paraphernalia of consecration-duster (rajoharana) utensils (patra) from the shop Kutrikapana (a shop blessed by a god or deity, where every kind of goods is available. All the things of the world which are most difficult to get are also available in that shop. In modern days, it can be told as the biggest departmental store of the world.) And also call a barber. Then paraphernalia costing two lakhs golden coins and a barber for one lakh gold coin was asked. Then barber shaved the head of Gaja Sukumala by razor leaving only four angula fore-hairs. Mother Devaki took those shaven hairs in a white and neat cloth and then kept them in a box studded with gems with due care and said-These hair of my dear son would be useful for last visualization on the auspicious occasions days, festivals and celebrations.

Acceptance of Special vow of Mahapratima--

**[...13] Meaning-**

After consecration, Gaja Sukumala sage, in the first part of afternoon (thid prahara of day), the same day on which came into sage order, went out place where Arihanta Arishthanemi was thrice circumambulated and then spoke in polite words-

O Bhagawan! On being permitted by you I want to abide observing the great vow-resolution (mahapratima) of one night in the cemetery (funeral place) Mahakala.

Bhagavana said-O beloved of gods!Do as you feel happy.

Thus being permitted by Arihanta Arishthanemi sage Gaja Sukumala bowed down and worshipped him and starting from there walked out of Sahasramra-vana and reached cemetery Mahakala.

There he looked for clean spot free from flora and insects. After that he looked for clean spot for discharging stool and urine. Thereafter standing at a place, slightly bending forward his body (hanging both the hands upto knees), fixing eyes on a lump of matter (pudgala), contracting both legs (with the distance of four fingers between the heels and toes of both legs), accepting great firm resolution (Mahapratima) of one night went deep into meditation.

Trouble (Upsarga) by Somila--

**[...13] Meaning-**

Brahamana Somila for taking sacrificial wood went out of Dwaraka to the forest, before Gaja Sukumala reached the Mahakala funeral place. The way to forest passed near to the same funeral place. In the forest he collected sacrificial wood, grass, plucked up fore-part bent leaves and returned to the city-to his home. On returning passing by Mahakala cemetery at the time of evening twilight when the coming and going of men becomes rare, he saw monk Gaja Sukumala there standing in meditation.

Seeing the monk, the enmity of former births awakened in the heart of Somila. He recollected the enmity of former births. By this remembrance he raged up in fury and murmured-Oh this is the same Gaja Sukumala desirous of undesirable-wisher of death, shameless and devoid of fortunes; who abandoning my matured, faultless daughter Soma (born from the womb of my wife Somasri) without any cause became an ascetic.

**[...13] Commentary: -**

Seeing monk Gaja Sukumala in meditation why the mind of Somila filled with such a ferocious anger? There may be many present and past causes of it. Present causes here clearly stated that his daughter Soma was to be wedded with him (Gaja



Sukumala). Vasudeva Shreekrushna asked and preserved her (Soma) in harem of maidens. When Gaja Sukumala accepted monkhood leaving that maiden then Somila raged in fury.

The other past causes also pointed in Agama by words-‘tam veram sarai-remembering the enmity’ and ‘anega bhava-saya sahassa sanciyam kammam udi remanenam-performing udirana of accumulated karmas of million former births’. In this context a story is popular about the former birth of Somila and Gaja Sukumala. The episode is this-

The soul of Gaja Sukumala was a queen of a king in his innumerable former birth. That king had another queen also. That queen had given birth to a son so she became more beloved of that king. So the queen (soul of Gaja Sukumala) began to have feelings of detachment towards that other queen and have keen desire that her son may die somehow.

Per chance a boil took place in the son’s head. Child began to flounder due to agony. Step mother (soul of Gaja Sukumala) said to the mother of that child that I know the treatment of this disease. The mother of child gave her son to step mother. Step mother binded hot horse-bean bread on the head of the child. Due to serious agony child floundered much and died. After a long-long period the soul of that child took birth as Somila and that of step mother as Gaja Sukumala.

Veranubandhini mahabbhayani- The bondages of enmity are most ferocious. So by the remembrance of this former enmity Somila raged in fury, and for taking the revenge, his ill feelings aroused to take wet clay to make the raised up sides on the head of monk and to fill it with the burning coals of khair fuel.

He had done such cruel deed due to former enmity

### [...13] Meaning-

Therefore I should definitely take revenge from Gaja Sukumala-such ill-feelings occupied the mind of Somila. He thought and after thinking he gazed at all directions upto far distance that whether any body was seeing him or not. Gazing all around he took moist clay from a nearby pond, came to the place where monk Gaja Sukumala was, putting that clay on the head of monk, raised it on all sides.

After that he took burning coals from a pyre in a piece of clay pitcher and put up those burning coals on the head of monk Gaja Sukumala. Then being frightened (fear lest anyone may see him) sharply he stepped backward and (running from there) he (Somila) went to the direction from which he had come.

Due to the burning embers kept on the head, most ferocious agony took place in the body of monk Gaja Sukumala that was much fiery, acute and intolerable.

Even so, monk Gaja Sukumala bore it with even mind, not becoming wrathful towards brahamana Somila, even a bit.

At that time, bearing such an acute painful, fiery, intolerable agony with calm and equanimous mind friar Gaja Sukumala entered the eighth stage of spiritual development stage-Apurwakarana by his auspicious thoughts and feelings, destroying the karmas which envelop soul-virtues.

By it monk Gaja Sukumala attained infinite knowledge and perception. Thereafter his duration completed and he became perfected (until) and free of all miseries and pains.

Thus by exhaustion (destruction) of all karmas houseless mendicant Gaja Sukumala became emancipated (who has nothing to do) omniscient-knower of every thing in Loka and Aloka, supreme calm (parinivritta)-being free from all karmas, and



becoming free from all mental and bodily pains he became free from all miseries (sarvadukha prahina).

At that time the nearby gods knowing that-'monk Gaja Sukumala has propitiated sage-order with supremity' they rained the divine fragrant non-sensient water, showered divine non-sensient flowers of five colours and clothes and echoed the sky by celestial song and melody.

**[...13] Commentary: -**

Apuvvakarana-Apurvakarana- This word means- which is never attained before-realisation of the sublime feeling of this stage. It is also taken as the eighth spiritual development stage named as nivrtti badara gunasthana. Two steps begin from this stage- (1) Subduative step (upasama sreni) and (2) exhaustive step (kshapaka sreni).

The mendicant who takes subduative step he stops reaching the eleventh stage of spiritual development and falls down from that satge. The mendicant who takes exhaustive steps he does not touch eleventh stage and reaches twelfth from tenth stage in a jumping way and becomes unfallible. Really the mendicant taking exhaustive step raises up one after another development stage, but not touching eleventh reaches twelfth directly. Then exhausting all ghati (soul-binding) karmas attains infinite knowledge and perception. Then crossing twelfth stage he stays himself in thirteenth stage of spiritual development and remains there till whole life but a little span of period. During this period he enters in fourteenth stage of spiritual development and within a few seconds becomes emancipated and reaching on the top of loka enjoys soul-bliss upto infinite time.

In the present maxim scripturist giving the word apuvvakarana pointed out the relativity of apurvakarana with monk Gaja Sukumala. Its inherent idea is this, that monk Gaja Sukumala entering the eighth stage of spiritual development had taken the exhaustive step.

**[...13] Meaning-**

Passing that night and at the dawn of second day Krushna Vasudeva bathed and adorned by clothes and ornaments rode on an elephant. He was wearing the garland of Koranta flowers and canopy was on his head, white and best camaras were fanned on his both sides. Surrounded by numerous strong warriors, moving on the royal road started from Dwaraka to go where Bhagavana Arishthanemi was.

While going through middle part of Dwaraka Krushna Vasudeva saw a man, who was too old, with body bathed by old age, weak, wearied and tired. Out of his house, on the royal road a huge heap of bricks was accumulated. That oldman was carrying bricks from that heap one by one and keeping in the inner part of his house.

Krushna Vasudeva seeing that grieved old man, filled with compassion. Sitting on elephant he took up one brick from that heap and put in the inner part of his house.

When the numerous followers saw Shree Krushna Vasudeva putting a brick from that heap then all of them put one brick in the house of that old man. Consequently heap was finished. In this way only taking one brick by Shreekrushna, the turmoil of carrying brick of that old bathed bodied man came to an end.

After that passing through the middle of Dwaraka city Krushna Vasudeva reached Sahasramravana, where Bhagavana Arishthanemi was present. He bowed down and worshipped Bhagavana.

After that passing through the middle of Dwaraka city Krushna Vasudeva reached Sahasramravana, where Bhagavana Arishthanemi was present. He bowed down and worshipped Bhagavana.

After that he moved his eyes to see his younger brother newly consecrated monk Gaja Sukumala to bow down to him; but could not find him there. Then he is bowing down to Bhagavana Ristanemi asked-Bhagawan! Where is my younger uterine brother the newly consecrated monk? I want to bow down to him.

Then Arihanta Arishthanemi replying to the question of Krushna Vasudeva said- Krushna! The purpose for which Gaja Sukumala accepted consecration he has attained that.

Hearing this worried Krushna Vasudeva asked Arihanta Arishthanemi-Bhagawan! How Gaja Sukumala was attained his goal (salvation of soul)?

Then Arhat Arishthanemi replied to Krushna Vasudeva-O Krushna! Verily Gaja Sukumala bowed down to me yesterday in the first part of afternoon and then said-O Lord! If you permit me I intend to accept and observe monk's twelfth special resolution (Bhiksu-Mahapratima) of one night in Mahakala cemetery. Getting my permission Gaja Sukumala went to Mahakala cemetery, accepted the great resolution, stood up and went deep into meditation.

Thereafter a man saw monk Gaja Sukumala and became red in fury. Thus telling full description Bhagavana said-O Krushna! Thus monk Gaja Sukumala obtained his goal-the salvation of his soul.

Hearing all this Krushna began to inquire from Bhagavana Arishthanemi- O Reverend Sir! Who is that shameless person, desirous of undesirable-desirous of death, who has untimely made my younger uterine brother monk Gaja Sukumala lifeless?

Then Arhat Arishthanemi spoke thus to Krushna Vasudeva- O Krushna! Do not be invidious towards that person, because really he became helpful to monk Gaja Sukumala for attaining his goal-purification of soul.

Hearing this Shreekrusna Vasudeva was non-plussed again and asked-O Bhagawan! That person became helpful to monk Gaja Sukumala (attaining his end). How is it so?

Then Arhat Arishthanemi clearly replied to Vasudeva Shreekrusna in this way- Yes Krushna! Definitely he helped.

When you were coming to bow down to me then you saw an old man carrying one brick from the heap of bricks which was accumulated before his house on the main road. You had picked up one brick and carrying that placed it in his house.

Seeing you putting one brick all of your followers, picking up those bricks put down in the house of that old man. Thus by your this help the turmoil of putting down those bricks one by one inside his house finished.

O Krushna! Just as you lent aid to finish that oldman's turmoil, in the same way O Krushna! That person also aided Gaja Sukumala monk to completely annihilate the accumulated karmas of numerous previous births.

Hearing this Shreekrusna Vasudeva asked Arhat Arishthanemi-O Bhagawwan! How can I recognize that person?

Bhagavana Arishthanemi spoke thus unto Vasudeva Shreekrusna- O Krushna! Returning from here when you will enter Dwaraka city, at that time seeing you the person who will be frightened and standing there due to completion of life span will die. You should consider that definitely he is the person concerned.

Satisfied with reply of his question Krushna Vasudeva bowed down and did reverence to Arhat Arishthanemi, went to the place where his excellent elephant was standing, rode on it and started towards his royal palace.

On the other side, as the sun shone with luster, such thoughts arose in the mind of Somila Brahmana-

‘Today, Krushna Vasudeva must have definitely gone to bow down to Arhat Arishthanemi. He is omniscient. Nothing is hidden from him. He must have known all details about death of Gaja Sukumala and my ill-deed. Arihanta Arishthanemi must have told everything to Krushna Vasudeva. In these conditions, becoming agitated Krushna Vasudeva will kill me in a cruel manner that I do not know. Thinking thus he was frightened, came out of home and decided to run far away out of the city.

He thought-Krushna will return via royal road. Therefore I should run away through any small street and get out of the city before he returns. Thinking thus, he came out his home and ran through a small street.

Krushna Vasudeva was full of sorrow due to the cruel death of his younger brother monk Gaja Sukumala. So he was returning through the same street.

As Krushna Vasudeva entered Dwaraka city, perchance, all of a sudden he (Somila) came in front of him. Then that Somila Brahmana seeing Krushna Vasudeva was frightened, stunned, remained standing as he was and due to completion of life span the limbs of his body loosened and he (Somila) fell down on the ground with a great sound dhadama. He became lifeless.

Krushna Vasudeva saw Somila falling down dead, so he spoke-

O beloved of gods! This is the person desirous of death, shameless Somila Brahmana who has untimely killed my younger uterine brother monk Gaja Sukumala.

Saying thus Krushna Vasudeva caused to be pulled and thrown the corpse of Somila by Candalas He then got washed the land touched by the dead body of Somila. And then he entered his palace.

Arya Sudharma- Thus O Jambu! Liberated Shramana Bhagavana Mahavira expressed such subject matter of eighth chapter of third section of eight anga.

--X -X-X-X-X-X-X-X-X-X--

## Chapter- (Adhyayan) - 9

### [14] Meaning-

Jambu Swami further requests Arya Sudharma O Bhagawan! I have heard from you the subject matter as expressed by Shramana Bhagavana Mahavira of eighth chapter of third section of Antakrddasanga Sutra, O Bhagawan! What is the subject matter he expressed in the ninth Chapter? Please tell me now.

Arya Sudharma said-O Jambu! At that time and at that period there was a city named Dwaraka. Its description has been given in previous pages. One day Bhagavana ARistanemi reached there. There was a ruler named Baladeva in Dwaraka city. His queen was Dharini. She was very tender, beautiful and virtuous.

Some time, Dharini was sleeping on her comfortable bed. She saw a lion in dream. She woke up seeing this dream. Then, she went to her husband and told about her dream. She enquired the consequences of dream from dream-tellers and nurtured her foetus carefully.

On completion of pregnancy period, according to the dream queen gave birth to a fateful son. The description of birth, childhood etc., should be known as of

Gautama Kumara. Excepting; the name of his son was Sumukha. Becoming young he was married to fifty maidens.

At the time of marriage he got gift of fifty-fifty Karoda (five hundred millions) gold coins etc. Once Bhagavana Arishthanemi came there. Listening his sermon Sumukha Kumara accepted consecration. Then he studied fourteen Purvas. For twenty years he practiced consecration. In the end, like Gautama Kumara, he practiced Samlekha samthara and became emancipated from mountain Satrunjaya.

O Jambu! Shramana Bhagavana Mahavira expressed such subject matter in ninth chapter of third section of Antakrddasa Sutra.

### Chapters- (Adhyayanani) - 10 to 13

#### [15] Meaning-

As the Lord (Bhagavana) expressed the subject matter of ninth chapter so should be known the subject matter of tenth chapter Drumukha and eleventh chapter Kuvadaruka. Excepting; father of both of them was ruler Baladeva and mother was Dharini. All the remaining description is like that of Sumukha Kumara.

In the same way the description of twelfth chapter Daruka and thirteenth chapter Anadrsti Kumara should be known. Excepting; father of these both was Vasudeva and mother was Dharini.

Shree Sudharma Swami said-O Jambu! Liberated Shramana Bhagavana Mahavira thus, expressed the subject matter of third section of Antakrddsa Sutra in chapters one to thirteen.

Meaning with Commentary of Varg [Part] - 3  
[Adhyayanani- 1 to 10]  
Compiled by Muni DeepratnaSagar is Finished

### Varga [part]- 4

### Chapters- (Adhyayanani) 1 to 10

#### [15] Meaning-

Shree Jambu Swami asked-I have heard from you, the subject matter expressed by Shramana Bhagavana Mahavira of third section of Eighth Anga Antakrddasa Sutra. Now please tell me the subject matter of fourth section of this Sutra as described by Shramana Bhagavana Mahavira.

Shree Sudharma Swami told-O Jambu! Shramana Bhagavana Mahavira has narrated ten chapters of fourth section of Antakraddasa Sutra. This are-

#### [16] Meaning-

1. Jali Kumara, 2. Mayali Kumara, 3. Uvayali Kumara, 4. Purusasena Kumara, 5. Varisena Kumara, 6. Pradyumna Kumara, 7. Samba Kumara, 8. Aniruddha Kumara, 9. Satyanemi Kumara and 10. Dradhanemi Kumara.

**[17] Meaning-**

Shree Jambu Swami asked-O Bhagawan! Shramana Bhagavana Mahavira has told ten chapters of fourth section. What subject matter has he expressed in first chapter?

Shree Sudharma Swami said-O Jambu! At that time and at that period there was a city named Dwaraka. Its description has been given in the first chapter of first section. Shree Krushna Vasudeva was ruling over it.

In that Dwaraka city there lived king Vasudeva and his queen Dharini. Queen Dharini was most tender, beautiful and chaste woman. Once she was sleeping on a comfortable bed when she saw a lion in dream. She told her dream to her husband. The description of dream etc. should be known as described before (in previous pages).

After it, as described before, like Gautama Kumara, a brilliant son took birth. He was named Jali Kumara. When he attained youth he was wedded to fifty young girls and he got fifty-fifty karoda (five hundred millions) gold coins each etc., as wedding-gift. Further description should be known thus in brief-

Once Bhagavana Arishthanemi came there. Listening his sermon Jali Kumara became apathetic to the world. With permission of his parents, he accepted consecration, before Arihanta. Arishthanemi. He studied twelve angas (Holy Scriptures) and practiced sage-consecration upto sixteen years. Then like Gautama Kumara, he accepted Samlekhana and practiced Samthara for one month on mount Satrunjaya and exhausting all karmas beatified.

Like Jali Kumara the descriptions of 2. Mayali Kumara, 3. Uvayali Kumara, 4. Purusasena Kumara and 5. Varisena Kumara should be known. All these were the sons of King Vasudeva and queen Dharini.

In the same way the life-character of sixth Pradyumna Kumara should be known. Excepting; his father was Shree Krushna and mother was Rukmini.

The same is the life description of seventh Samba Kumara. Excepting; his father was Shree Krushna and mother was Jambavati.

Siilar is the life-description of Aniruddha Kumra in eighth chapter. Excepting; his father was Pradyumna Kumara and mother was Vaidarbhi.

Similar is the description of Satyanemi in ninth chapter and Dradhanemi in tenth chapter. Excepting; father of these both Samudravijaya and mother was Sivadevi. As such, these both were the younger brothers of Bhagavana Arishthanemi.

All these chapters are alike in description. This is the substance of fourth section.

Shree Sudharma Swami said-Thus O Jambu! Shramana Bhagavana Mahavira has expressed the subject matter of fourth section containing ten chapters, which I have told you.

**--▶ varga[part]- 5 ◀--**

**[18] Meaning-**

Arya Jambu asked- O Bhagawan! If later salvated Bhagavana thus described subject matter of fourth section then what subject matter did the preach in Antakraddasa fifth section ?

Arya Sudharma told-O Jambu! Definitely, Shramana Bhagavana preached ten chapter of fifth section, the names of these chapters are-



**[19] Meaning-**

1. Padmavati, 2. Gauri, 3. Gandhari, 4. Laksamana, 5. Susima Devi, 6. Jambavati, 7. Satyabhama, 8. Rukmini, 9. Mulasri and 10. Muladatta.

**[20...] Meaning-**

Arya Jambu asked-O Bhagawan! If salvated Shramana Bhagavana Mahavira had narrated ten chapters of fifth section, then what subject matter did he describe in first chapter?

**Chapter- (Adhyayan) – 1 - Padmavati**

**[...20] Meaning-**

Sudharma Swami uttered- O Jambu! At that time and at that period, there was a city named Dwaraka. Its description has been given in the first chapter of first section, until that Shree Krushna Vasudeva ruled over it.

Padmavati was his queen. She was very tender and beautiful. So he was describable.

At that time and at that period. Arihanta Arishthanemi enshrining his soul by penance and restraint came to Dwaraka. For bowing down and worshipping him Shree Krushna started from his royal palace and reaching near Bhagavana began to worship him.

At that time when queen Padmavati heard the auspicious news of arrival of Bhagavana, she became very glad. She too, like queen Devaki, riding on religious chariot, went to bow down to Bhagavana. She worshiped Arhat Arishthanemi. Arihanta Arishthanemi preached religious sermon to Krushna Vasudeva, Padmavati Devi and entire congregation. He also told religious tales. Hearing religious sermon, tales and doctrines people went back to their home.

Then bowing down to and worshipping Bhagavana Arishthanemi, Vasudeva Krushna asked him a question-

O Bhagawan! How twelve yojana long and nine yojana wide this Dwaraka city that is like heaven, will be destroyed?

Arihanta Arishthanemi thus replied unto Krushna Vasudeva-O Krushna! Definitely, twelve yojana long and nine yojana wide this Dwaraka city that is like heaven will be destroyed by wine, fire and anger of Dvaipayana rishi (penance); i.e. these three would be the causes of Dwaraka's destruction.

Hearing the impending causes of Dwaraka city's destruction from Arihanta Arishthanemi, such thoughts aroused in the mind of Krushna Vasudeva-"Blessed are Jali, Mayali, Uvayali, Purusasena, Varisena, Pradyumna, Samba, Aniruddha, Dradhnemi, Satyanemi and other princes, who giving up gold, silver, jewels etc. wealth and family members consecrated near Bhagavana Arishthanemi, with shaven heads. I am unblessed and without meritorious deeds, because I am deep drowned in kingdom, harem, and passionate pleasure of man. I am not capable to give up those pleasures and to accept consecration near Bhagavana Arishthanemi and so I can not enter the sage-order.

Bhagavana Arishthanemi being aware of the mental thoughts of Krushna Vasudeva and knowing him deep in inauspicious feeling said thus to Krushna Vasudeva-

Definitely O Krushna! Such thoughts aroused in your mind that blessed are Jali, Mayali and other princes, who entered sage order renouncing wealth, fortune and family members. I am unblessed, without meritorious deeds as I am deeply --



drowned in kingdom, harem, and passionate pleasures relating to man. I cannot accept consecration near Bhagwana.

O Krushna! Is it not true?

Shree Krushna replied-Yes Bhagawan! What you have told is a fact and true.

Bhagavana said- Then O Krushna! It has never happened, nor is and never will be that any Vasudeva (ruler of three regions of India) in his present birth, giving up cattle and agriculture, gold, kingdom and wealth, may accept sagehood. Vasudeva never accepted consecration in past, cannot accept in present and will not accept in future.

Shree Krushna asked-Bhagawan! Why and what for it is said that it never happened in past, nor can happen in present and never will happen in future?

Then Arhat Arishthanemi replied to Shree Krushna Vasudeva in these words- O Krushna! All the Vasudevas in their previous births have made a sinful strong violation. Therefore I say that it never happened in past, can not happen in present and never will happen in future that any Vasudeva may accept consecration giving up all his wealth etc.

**[...20]Commentary: -**

In Jain literature Shree Krushna is called Krushna Vasudeva. According to grammatical basis the meaning of word Vasudeva is-the son of Vasudeva (Vasudevasya apatyam puman Vasudevah). The name of Krushna's father was Vasudeva. So he is called Vasudeva word Vasudeva generally denotes Krushna. Really it is Krushna's other name.

Though this meaning of word Vasudeva is generally in vogue, yet this word became technical in Jainology. Hence Vasudeva word is used for all monarchs or sovereigns of half the land (rulers of three regions of India). According to Jain tradition, there became nine Vasudevas in this Avasarpini Kala (time era). The names of this are-1. Triprstha, 2.Dwiprsth, 3.Swayambhu, 4.Purusottama, 5.Purusasingha, 6.Puruspundarika, 7.Datta, 8.Narayana (Laxmana) and 9.Krushna. Among all these Krushna is the last Vasudeva.

According to Jain tradition Vasudeva is an appellation. As such, this technical term indicates the person who has seven gems, the ruler of three regions out of sis regions (of India) and his many occult powers. According to Jain-view, Vasudeva, conquering and killing Prati-Vasudeva, rules over three regions as the only monarch.

Besides this, among twenty eight high occult powers, Vasudeva speciality is also considered as special occult power. To obtain this dignity is the fruition of Vasudeva occult power.

Vasudeva has enormous strength and power. Jainacaryas have described this strength and power by a simile-Sitting on the bank of a well and eating food there, the Vasudeva, if binded by iron chains if pulled by sixteen thousand rulers with their fourfold army using their full power cannot pull him; but if Vasudeva wishes he can pull all of them towards himself easily by his only left hand, with the medium of the same iron chain.

The description of Shree Krushna that we find in Jain Holy Scripture (agamas) is opulent with the same Vasudeva occult power.

Niyana Kada-Nidankrta-Nidana is a special technical word in Jain tradition. Due to the rise of infatuation relating karma when the sage, nun, laymen or lay women make a sinful strong volition in heart that as the fruition of the austerity I must obtain such and such thing, it is called sinful resolution (Nidana). Generally people

term it in folk language as niyana. Volition never brings bliss.

The person, who dies making a sinful resolution, even after getting the fruit according to that resolution, he cannot attain salvation. The appellation of Vasudeva is the fruit of sinful strong volition made in previous birth. Hence, in the life span of Vasudeva no person can enter monk-order, giving up worldly pleasures.

For detailed study of sinful strong volition (nidana) readers are suggested to see the book Antakrddasa Mahima.

#### [...20] Meaning-

The Krushna Vasudeva spoke thus to Arihanta Arishthanemi-O Bhagawan! Leaving the body at the time of death, where shall I go? Where shall I take birth?

Arihanta Arishthanemi said thus to Krushna Vasudeva-O Krushna! Dwaraka city will be burnt and destroyed due to the causes-wine, fire and wrath of Dwaipayana and at the loss of your parents and family members you will also be bereaved. Then you with Rama-Baladeva will start along southern coast of sea towards the city of Pandumathura, to go to Yudhisthira (elder) (Bhima, Arjuna, Nakula, and Sahadeva). The five sons of king Pandu-five Pandavas. In between you will reach Kosambi forest. For taking rest you will sleep under a huge banyan tree, and on a stone-rock covering your body with a yellow robe. At that time, you will be pierced in the left foot by a sharp arrow released from the bow (in the delusion of a deer) of Jara Kumara. Thus you will leave this body.

#### [...20] Commentary: -

##### **Description of Dwaraka-Destruction and Body-releasement by Krushna.**

According to prevailing narrative, it is said that knowing wine as the cause of Dwaraka-destruction Shree Krushna announced wine-prohibition in whole Dwaraka city and remaining quantity of wine was ordered to be thrown away out of the city. So the wine had been thrown away in hills surrounding Dwaraka city. That wine accumulated in ditches of mountain.

Once some princes riding on horses went out of the city for a walk. Being thirsty princes drank up that wine. Nearby Dwaipayana Rishi was sitting in deep meditation. Yadava princes became fanatic due to intoxication of wine. As they saw (penance) Dwaipayana, they filled with anger bearing in mind that this penance will destroy our beautiful city so he should be murdered just now.

They caused their horses to jump over penance. Corpse of a snake was lying down there, the princes put it round the neck of penance and began to beat him cruelly and when penance became half-dead, those princes returned to the city, thinking that now the penance will die.

Due to cruel beating and even without any causes the anger of Dwaipayana penance raised to highest degree. He made a firm sinful volition-If there is any consequence of my penance, then I must kill all the Yadavas and burn this Dwaraka city to ashes.

As soon as, Krushna became aware of this painful event, he quickly reached to penance, with his elder brother Balarama, Krushna begged pardon for the offence of princes and requested that he should withdraw his volition. Being satisfied by the courtesy of Shree Krushna, penance Dwaipayana assured him that you and your elder brother-both will go safely out of city; but I (Dwaipayana) will not withdraw my volition. Thus saying penance Dwaipayana died and took birth in the class of fiery gods (Agnikumara god). Both the brothers, being disappointed returned from there.

Shree Krushna asked a wise sage, the device to save Dwaraka then the sage said-Until Ayambila penance will be regularly practiced in Dwaraka city by its inhabitants, no god or demon can destroy it.

Accordingly Shree Krushna made an announcement in the city that Ayambila penance should continue. Citizens followed the announcement of ruler.

Dwaipayana penance becoming fiery god, remembering his previous birth's enmity came to Dwaraka to burn it, but he cannot fulfil his evil desire due to the mighty force of Ayambila penance.

Although Dwaipayana fiery god could not burn Dwaraka at that time but he did not stop his efforts. He continually waited for twelve years to avail any opportunity to fulfil his desire.

Time of twelve years was very long. Citizens of Dwaraka began to think otherwise-A long period of twelve years has been passed practicing Ayambila penance continually. Now how that fiery god Dwaipayana can hazard us? He must have been disappointed and gone elsewhere.

Thinking of some other citizens was like this-All the other citizens are practicing Ayambila penance. If we persons do not practice the penance what different will it make?

Lo, such a day arrived that all the citizens of Dwaraka became disinclined to obstacle remover Ayambila penance.

This was the best opportunity for fiery god Dwaipayana. He availed this fully.

Fire began to pour from sky, frightful voices echoed all directions, stormy winds blew up, houses began to fall due to earth quake, very soon the tremendous flames of fire galloped the wholly city Dwaraka.

Vasudeva Krushna did many efforts to extinguish fire; but the agitation of karmas was so forceful and hazardous that water thrown on fire was proving as oil. Though water quenches fire, but at that time as much as water was poured the fire went on increasing. It seemed that high raising flames of fire trying to burn the sky. Krushna Vasudeva and Balarama-both brothers were disappointed. Dwaraka burnt to ashes before their eyes, but they could not save it.

After burning Dwaraka to ashes Krushna and Balarama made preparations to go from there. This has been elaborated by theses words (Sura Diwayana kova nidaddhaye)

‘Amma – piya – niyaga – Vipahune’-(Ambapitra-Nijaka-Viprahinah)-meaning bereaved from mother-father and relatives. Folklorists assert-When Dwaraka city was burning, then Krushna Vasudeva and his elder brother Balarama-both were trying to stop fire, but they could not succeed in their efforts, then they reached to their palace and began to save their parents. With great difficulty they could take out their parents from palace. Their idea was that riding on a chariot the parents may be taken to a safe place. For fulfilling this purpose Shree Krushna reached his stable (aswasala). There he saw stable has been burnt up. Sooner he started from there and reached chariot-shelter.

It was also burning; but one chariot was safe. Quickly he took out that chariot. Making parents sit in it both brothers began to draw it like horses. As soon as they were to cross the main gate, the upper part of the gate fell down. Parents died under it. Both brothers could not see such a painful scene. They became very much restless due to bereavement of parents. Anyhow they held up themselves and tolerated the great distress caused by the death of parents and relations.

Shree Krushna was too much worried by burning Dwaraka city. He said to Balarama-Patron (shelter-giver) of others, whose shelter shall we take today?

Balarama suggested-You have always helped Pandavas. It would be proper to go there.

At that time Pandavas, exiled from Hastinapura, were residing at Pandumathura.

The episode of Pandavas' exilement from Hastinapura should be known from Jnatadharmakatha Sutra.

Hearing the suggestion of Balarama, Shree Krushna spoke thus unto him-It is shameful to seek shelter from those, to whom I have given shelter, Subhadra (wife of Arjuna) is our sister. To live in sister's house is not praiseworthy.

Hearing the proper clue of Shree Krushna, Balaram said-Dear brother! Kunti is our father's sister (aunt-Bhuva-Phuphi). There is nothing disgraceful to go and live in aunt's home.

Though Shree Krushna was unwilling but Balarama proceeded towards the capital city of Pandavas, Pandumathura, which was situated at the deccan coast of the sea, taking Shree Krushna with him.

The scripturist has given the words-'dahinaveyalie abhimuhe pndumathuram sampatthiye. These words are indicating towards this very episode.

The word Jarakumarenam means Jara Kumara himself or by Jarakumara. Jarakumaras was a prince in Yadava tradition or lineage, who was brother of Shree Krushna. Bhagavana Arishthanemi told in his forecast that the death of Shree Krushna will happen by the arrow of Jarakumara. Knowing this Jarakumara grieved much. He decided-I will go to Kosamravana (forest) leaving Dwaraka and there I will reside till death and thus I will not be the cause of death of Shree Krushna.

According to his decision Jarakumara began to live in Kosamra forest. But who can challenge the destined destiny?

After burning Dwaraka, Shree Krushna was going to Pandumathura. ON the way there was Kosamba forest. Krushna felt eager in thirst. Balarama went to bring water. Krushna began to take rest under a huge banyan tree lying down on a slab of stone and covering his body by a yello robe. He had put his leg on the other leg. Every Vasudeva has padma-mani in his foot. From a distance as eye of deer shines such was the shining of the padma-mani in the foot of Shree Krushna. Jarakumara was wandering in the same forest. He was in the search of prey. When he came near that huge banyan tree, then from a distance, it seemed to him that a deer is sitting under the tree. At once he put a sharp arrow on the bow and released it with his full strength. As the arrow pierced the foot of Shree Krushna he tossed and trembled about. A painful cry came out of his mouth. He thought lest this arrow may be of Jarakumara. Hearing that painful human cry Jarakumara also came there almost running and began to weep bitterly. Seeing Jarakumara in front, Shree Krsina said to him-

Jarakumara! What is your fault in it? It was such destined. How could be otherwise the forecast of Bhagavana Arishthanemi? Balarama is about to reach here. You quickly run away from here, otherwise you cannot remain alive, Balarama will definitely kill you.

Jarakumara wanted to escape from the meanest deed and for this he left Dwaraka and accepted to live in Kosamra forest, but the same sin occurred by his own hands. He began to weel bitterly. But what can be done now? What has been -

done cannot be undone.

Shree Krushna had died, before Balarama returned.

**[...20] Meaning-**

Then Krushna Vasudeva having heard and listened to this whole matter from Arhat Arishthanemi, with his all hopes laid low, drowned deep in passive-thoughts.

Then Arhat Arishthanemi said-O beloved of gods! Do not brood with all hopes laid low. Definitely O beloved as gods! after a definite period of time in this Bharatksetra, of Jambudvipa in forthcoming Utsarpini time era, in Satadwara city of Pundra area you would be twelfth tirthamkara, named Amama. There you will wander as omniscient (kevalin) and then will attain salvation.

Having heard and listened to this description of his own most brilliant future Krushna Vasudeva became very much glad. In the emotion of happiness he clapped his arms, moved three step backwards and roared like a lion and then bowing down and praising-worshipping Arhat Arishthanemi rode on his own excellent elephant worthy for royal emblem and moving through the middle of Dwaraka came to his own palace.

Then he got down from his excellent elephant, went to the outer audience chamber, came to and sat on his throne with face in eastern direction and then calling his chamberlains and state-servants spoke thus-

O beloved of gods! You go and declare my proclamation at the open places, fourway, three way crossing etc; of Dwaraka city, that-

O the citizens of Dwaraka! This twelve yojana long and nine yojana broad, heaven like Dwaraka city will be destroyed any day due to wine, fire and Dwaipayana penance. Therefore, O beloved of gods! if any person whether he may be a king, heir apparent, minister or lord (Isvara), dear to king or like a king (talawara) baron (lord of a small village), head of two or three families (Kotumbika), banker-too much wealthy person, queen prince, maiden, princess, queen of a king, daughter of a king intends to enter the sage order of Bhagavana Arishthanemi after being shaven-headed and consecrated, Shree Krushna gladly allows such persons to do so. Shree Krushna Vasudeva will himself celebrate his consecration with great splendor in a gathering. Shree Krushna Vasudeva also holds responsibility of the family members of the consecrated persons dependent on them. He will provide all necessities and comforts to those family members.

O beloved as gods (chamberlains)! Proclaim this proclamation twice and thrice at all the places and report to me.

Hearing the order of Krushna Vasudeva the chamberlains twice and thrice proclaimed this proclamation and reported to him.

Thereafter, queen Padmavati became much more glad and satisfied and took to her heart the sermon of Bhagavana Arishthanemi. Her heart filled with happiness, Bowng down and worshipping Arihanta Arishthanemi, she spoke thus-

O Bhagawan! I have faith in the Nirgrantha Pravacana (doctrine). The fact is as you have said. Your sermon is true to the last. I intend to accept consecration with my shaven head in presence of you, with the permission of Krushna Vasudeva.

Bhagavana said- O beloved of gods! Do, as your mind feels. But do not delay in religious deed.

After that riding on an excellent religious chariot Padmavati Devi came in Dwaraka city and to her palace. Riding off from Chariot she came before Shree Krushna Vasudeva and folding her both hands spoke thus unto him --



O beloved of gods! Having heard and listened to the sermon (religious discourse) of Arhat Arishthanemi my mind became disinclined from world and worldly pleasures. Hence, if you permit me, I intend to tonsure my head and accept consecration in presence of Arhat Arishthanemi.

Krushna said- Do, as you feel happy.

Then Vasudeva Krushna called his chamberlains and ordered them-

O beloved of gods! Quickly make the enormous preparations of consecration ceremony of queen Padmavati and report to me.

Chamberlains obeyed the order of Vasudeva, made preparations according to his wishes and reported him.

#### [...20] Meaning-

Then Krushna Vasudeva got seated padmavati Devi on a special seat and she was bathed with water from one hundred eight pitchers of gold and conronated for consecration. Then, she was decorated with all kinds of ornaments, and was seated in the palanquin, which was carried by one thousand men, moving through the central part of Dwaraka city. They reached Sahasramaravana, which was situated on mount Raivataka. There Padmavati Devi got down from the palanquin.

Keeping queen Padmavati ahead of him, Shree Krushna came to Bhagavana Arishthanemi circumambulated him three times, bowed down and worshipped, then said thus-

O Bhagawan! This Padmavati Devi is my chief queen. She is pleasing, charming, beloved, beautiful and enchanting to me. She is dear to me like life force, and is pleasing to my heart. This excellent woman is like a flower of wild fig tree (gulara) which is such a rare object that it is very difficult to hear about, not to speak of seeing. O beloved of gods! I offer unto you my such beloved wife, as a gift of woman disciple. Please, accept it.

Having heard the request of Krushna Vasudeva spoke thus Bhagavana Arishthanemi-O beloved of gods! Do, as you feel happy.

Then Padmavati Devi went to North-East direction, removed with her own hands her ornaments and also with her own hands tonsured her hairs in five attempts, then came to Bhagavana Arishthanemi, bowing down and worshipping him she spoke-

O Bhagawan! This world is burning in the fire of birth, death, oldage etc. Hence for liberation from the fire of all these miseries and for saving my soul from burning world, I intend to accept consecration. Therefore kindly take me into monk order and teach me the rules of right conduct-sagehood.

#### [...20] Commentary: -

Elucidation

Flower of wild fig tree-Really wild fig tree is a tree of banyan tree class. After many years, flowers bloom on it in any full moon night. So it is considered very difficult to see and obtain such flower.

#### [...20] Meaning-

Considering such request of Padmavati Devi, Bhagavana Arishthanemi himself took her into sage order, made her a nun and gave her to chief nun (arya) Yaksini as a woman disciple.

Then Chief nun Yaksini herself took Padmavati Devi in nun-order, and taught her to practice restraint, consecrated her as a nun, inspire her to ever remain always

careful in restrain activities, she said-O Padmavati ! You should always remain careful in practicing restrain.

Padmavati nun also accepting the instructions of her teacher Yaksini began to go ahead on restrain path. She became circumspect with five circumspections like circumspection of movement etc., and became a guarded celibate.

Thereafter that Padmavati nun (Sramani) studied Samayika etc., eleven scriptures (anga) from her teacher chief nun Yaksini. Along with she practiced fast penance of one, two, three, four, five days', fifteen days', one month's, and various types of austerities.

Thus nun Padmavati practiced conduct of nun upto twenty years. In the end she observed samlekhana of one month i.e., fast of sixty diets and (obtained salvation) the aim for which she had accepted restrain, with her last exhale-inhale relinquishing body, she became beatified and salvated.

### **Chapters- (Adhyayanani) – 2 to 8**

#### **[21] Meaning-**

Arya Jambu asked Sudharma Swami-O Bhagawan! I have heard attentively from you, the subject matter expressed by Bhagavana Mahavira of the first chapter of fifth section. Now please tell me the subject matter of second and further chapters as described by Bhagavana Mahavira.

Shree Sudharma Swami told- O Jambu! At that time and at that period, there was a city named Dwaraka. Near it was mountain Raivataka. At that mountain there was a vast garden named Nandanavana, Krushna Vasudeva was ruling over Dwaraka city. That Krushna Vasudeva had a queen named Gauri. She was describable.

Once Bhagavana Arishthanemi came to that Nandanavana garden. Krushna Vasudeva went to bow down and worship him. General public also went to listen to religious discourse. Queen Gauri also went to see and worship like queen Padmavati. Bhagavana delivered sermon. General congregation returned after hearing sermon. Krushna Vasudeva also went back to his palace. Thereafter, like queen Padmavati, Gauri Devi also accepted consecration being disinclined to worldly enjoyments and was beatified-emancipated.

In the same way further six chapters- 3. Gandhari, 4.Laksamana, 5.Susima, 6.Jambavati, 7.Satyabhama and 8. Rukmini should be known as that of Padmavati.

The description of all these eight chapters should be known like that of Padmavati. All these were consecrated and salvated alike, these were the chief queens of Krushna Vasudeva.

### **Chapters- (Adhyayanani) – 9 & 10**

#### **[22] Meaning-**

Jambu Swami asked with reverence-Reverend Sir! I have heard from you what Bhagavana Mahavira described as subject matter of eighth chapter. Now please tell me the subject matter of ninth, as expressed by Bhagavana Mahavira. Shree Sudharma Swami uttered- O Jambu! At that time and at that period, there was a city named Dwaraka, near Raivataka Mountain and at that mountain was Nandanavana garden. Krushna Vasudeva was the ruler of the zone.

Sambakumara was the son of Krushna Vasudeva and his queen Jambavati. That prince Sambakumara had all the five senses, and his body was beautiful. That Samba Kumara had a wife named Mulasri. She was tender and beautiful so was describable.

Once Arhat Arishthanemi came there. Krushna Vasudeva went to bow down and worship him. Mulasri also went to Bhagavana like Padmavati. Bhagavana bestowed sermon and religious discourse. Hearing that Krushna Vasudeva and general people went back to their places. Mulasri stayed there and requested- O Bhagawan! Getting permission from Krushna Vasudeva, I intend to enter sage (nun) order in presence of you.

Bhagavana said-O beloved of gods! Do as you feel happy.

After that Mulasri returned to her house. Samba Kumara, husband of Mulasri, had been consecrated in presence of Bhagavana, so she asked permission from her father-in-law, Shree Krushna Vasudeva and getting his permission accepted consecration like Padmavati. Like Padmavati she was also beatified by propitiating restraint and austerity

►◄ the whole description of Muladatta-should be known like that of Mulasri.

**Meaning with Commentary of Varg [Part] - 5**

**[Adhyayanani- 1 to 10]**

**Compiled by Muni DeepratnaSagar is Finished**

**Varga [part]- 6**

**Chapters- (Adhyayanani) 1 & 2**

**[23] Meaning-**

Arya Jambu humbly said to Shree Sudharma Swami-O Bhagawan ! I have heard the subject matter of fifth section. Now please tell me what subject matter of sixth section was preached by Shramana Bhagavana Mahavira?

Shree Sudharma Swami- O Jambu! Shramana Bhagavana Mahavira has expressed sixteen chapters of sixth section. The names of these sixteen chapters are as follows-

**[24] Meaning-**

1. Mankai, 2. Kinkama, 3.Mudgarapani, 4.Kasayapa, 5.Ksemaka, 6.Dhrti dhara, 7.Kailasa, 8. Haricandana.

**[25] Meaning-**

9. Waratta, 10. Sudarsana, 11.Purnabhadra, 12.Sumanabhadra, 13.Supratistha, 14.Megha trader, 15.Atimuktaakumara and 16.Alakshyakumara.

**[26...] Meaning-**

Arya Jambu asked Shree Sudharma Swami-O Bhagawan! If Shramana Bhagavana Mahavira has preached sixteen chapters of sixth section then what subject matter he told of first chapter?

Arya Sudharma Swami began to narrate-O Jambu! At that time and at that period, there was a city named Rajagraha. In that city was Gunasilaka garden. King Srenka was ruling over that city.

In that city Mankai trader (gathapati) inhabited. He was too rich, like a support to all and was such that in society and clean none could disregard and dishonor him.

At that time and tat that period, founder (promoter) of religion, Shramana Bhagavana Mahavira came and stayed in Gunasilaka garden.

Having heard of coming of Prabhu Public congregation came and gathered for seeing and hearing his sermon.

When Mankai trader heard about coming of Bhagavana then he came out of his house to see and hear the sermon of Prabhu. Bhagavana preached religious doctrines, hearing which Mankai became disinclined to world and worldly pleasures. Its full description should be known like Gangadatta sravaka (householder) which has been described in Bhagawati Sutra - meaning-coming home he bestowed the full responsibility of home (family, trade etc.) to his eldest son and riding on a palanquin came in service (presence) of Bhagavana for accepting consecration until he became houseless mendicant, circumspect by five circumspections viz., circumspection of movement etc., and practicing three incognitos of mind, speech and body, he became guarded celibate.

After that Mankai monk studied Samayika etc., eleven Holy Scriptures (angas) from the elder sages of Bhagavana Mahavira and practiced Gunaratna Samvatsara penance. The description of this austerity should be known from first chapter of first section in the episode of Gautama houseless mendicant.

He practiced consecration upto sixteen years, in the end of life accepted samthara and attained salvation at Vipula mountain, like Skandakaji.

#### **[...26] Meaning-**

In the second chapter there is the description of Kimkama trader. He also accepted consecration near (in presence of) Bhagavana Mahavira, like trader Mankai and salvated at mountain Vipula until became free from all miseries.

### **Antakrud-Dasha- Ang-08 - varga-6, Chapter- 3 - Mudgarapani**

#### **[27...] Meaning-**

Arya Jambu said politely to Arya Sudharma Swami-O Bhagawan! I have heard the subject matter of second chapter from you, as described by Shramana Bhagavana Mahavira. Now please tell me the subject matter of third chapter-what has he said?

Shree Sudharma Swami began to narrate-O Jambu! At that time and at that period there was a city named Rajagraha. In that city was Gunasilaka garden. King Srenka was ruler of that city. Name of his chief queen was Celana.

A gardener or garland maker, named Arjuna was the resident of that city. He was rich and unsurpassable. The name of his wife was Bandhumati. She was tender and much beautiful.

That Arjuna garland-maker had a big flower-garden outside the city Rajagraha. That garden was covered by dense blue leaves. So it seemed as the dense clouds in the sky. Flowers of five colours bloomed in it. So that garden was heart-pleasing eye-capturing and worth seeing.

Near that garden was a sanctuary of deity (god) Yaksha Mudgarapani. That deity had devolved upon him from a line of many ancestors of the family from father, grand father etc. Ancient, divine and true influensive, like the sanctuary of Purnabhadra deity.

In that sanctuary there was an idol of deity (Yaksa) Mudgarapani having held the iron mace weighing once thousand palas (according to modern weight about 57 Kilogram heavy) in his hand.

Arjuna garland-maker from his childhood was fervent devotee of that deity. Every morning, he took bamboo basket, went out of the city Rajagraha, arrived at his flower-garden, plucked and made collection of flowers.

Then he took the foremost and best flowers approached the sanctuary of deity Mudgarapani, devotedly worshipped him, made the flower-offering of best quality, bowed falling over his knees and afterwards would go on highway and sitting there on a side, he would sell his flowers. Thus he was passing his life happily.

Here in Rajagraha city dwelt a bunch of friends, named Lalita, which was very rich and unsurpassed, i.e., none can defeat that gang. That gang also possessed the royal mandate that 'what ever the members of this gang do are quiet correct.'

(Perhaps this gang had done some good to the ruler of the city. Pleased he had passed such mandate that 'these gangsters are free to do as they like.' They had the patronage of the ruler. So this gang (members of gang) became quite free, mischievous and wicked.)

One day, in the city an announcement was made to celebrate a pleasure festival-ceremony. Then that garland-maker-gardener Arjuna thought that tomorrow the demand of flowers would be very much. Having this idea he awoke early in the morning that day and taking his bamboo-baskets, went out from house early with his wife Bandhumati, moving through the city reached his flower-garden. There, with his wife, he began to collect flowers, plucking from plants.

At that time the six members of Lalita gang came to the shrine (sanctuary) of Mugdarapani deity and began to enjoy rejoicings and merriments.

On other side, garland-maker Arjuna gathered flowers, taking best flowers moved towards the shrine with his wife Bandhumati.

Six gangsters saw Arjuna coming to the shrine with his wife Bandhumati. Seeing them, gangsters discussed with one-another and decided-Friends !thisgarland-maker Arjuna is coming here with his wife Bandhumati. It is a good opportunity for us; we must bind Arjuna fast-by twisting the arms and head and tying them to the back, fell him and then enjoy sexual pleasures according to our desire with his beautiful and tender wife Bandhumati.

Thus deciding, all the six gangsters hid behind the doors of shrine, stood hidden and waited silently for them to come.

Arjuna garland-maker entered the shrine of Mudgarapani deity with his wife Bandhumati, revered and bowed down on seeing it, made flower-offerings and bowed down falling upon his knees.

In the meanwhile seeing best opportunity, all of a sudden, those six fellows came out from behind the doors, caught Arjuna garland-maker, bound him fast and made him fall aside. Then began to enjoy sexual pleasures to the fullest and by various postures and methods with Bandhumati, the wife of Arjuna garland-maker.

Seeing such a mean misdeed (license) before his own eyes, such thoughts aroused in the mind of garland-maker Arjuna-Thus indeed, from my childhood, I go



on revering Mudgarapani deity, considering as my favourite god. After its reverence, I carry on my business. Had there been deity Mudgarapani really present, would he remain silent seeing me in such a tyranny? Therefore deity Mudgarapani is not present here. It is only a puppet of wood.

Knowing such types of mental thoughts of Arjuna garland-maker deity Mudgarapani entered in his body and shattered off his bonds.

Then Arjuna garland-maker, possessed by deity Mudgarapani took hold of that iron mace weighing one thousand palas (about 57 kilogram heavy) holding in his hand moved round and killed those six gangsters, along with his wife Bandhumati, by its strokes.

Thus killing those seven persons, that Arjuna garland-maker possessed by deity Mudgarapani, began to move round about external boundary of Rajagraha city killing six men and one women everyday..

### [...27] Meaning-

At that time, at the triangular paths, highways and all other open places of Rajagraha city many people used to say to one another-O beloved as gods !garland-Maker Arjuna, being possessed by deity Mudgarapani, is murdering six men and one women-thus seven persons daily, moving outside the city Rajagraha.

When king Srenika came to know about this, then he called his chamberlains and ordered them-

O beloved of gods! Arjuna garland-maker, wandering outside Rajagraha city is murdering 7 persons-six men and one woman everyday. Therefore you announce my order by these words-which no one should go out of city for taking grass, wood, fuel, water and flowers, fruits etc. If any body goes out of the city, it is possible that his body may be destroyed i.e. he may be murdered.

O beloved of gods! Thus announce this declaration twice and thrice in whole city and report to me soon.

Then those chamberlains announced the royal mandate twice and thrice wandering in the whole city and reported to king that his order had been carried out.

In that city Rajagraha lived a richman named Sudarsana. He was too much wealthy and could not be surpassed by any one. He was worshipper of sages and well-versed in elements like soul and non-soul etc., giver of pure food-water etc., to monks.

At that time and at that period Bhagavana Mahavira, wandering village to village, arrived in city Rajagrha and stayed in the garden situated outside of the city.

Having heard of the information about arrival of Bhagavana, the numerous citizens of Rajagrha city gathering at triangular ways and highways said thus to one another-(O beloveds as gods) Shramana Bhagavana Mahavira has arrived here. By hearing his name only one gets the fruits of great merit, then by seeing him, hearing his discouse and accepting the doctrines preached by him the fruit one gets, what to say about that? (That cannot be described).

### [27] Commentary: -

In the introduction of Sudarsana words are given in original text abhigaye jivajive java viharai. By these words should be understood the life and conduct of course-holders as described in Bhagawati Sutra (2/5). The special religious faculties are to be considered deeply. These are as follows and Sudarsana Sresthi was opulent with all these qualities.

He was worshipper of sages and religious, virtuous house-holder. Beside the knower of soul and non-soul he was also well versed in conception of merits and demerits. In the same way, he was conversant about influx of karmas, checking of karmas, shedding off karmas, activities (causes of bondage of karmas-twentyfive types of activities), supports (means of karma-bondage) (and the concept of bondage of karmas and salvation. He did not seek assistance of any other in any work. He was so firmly steady in Jain doctrines (Nirgrantha pravacana-preachings of tirthankaras) that even gods, semigods, deities, demons etc., could not distract him. He had neither doubt nor desire and no suspense about the fruits of religion and religious activities. He has grasped the ultimate meaning of Holy Scriptures.

He had retained the secret meanings of scriptures in a definite way. He had specially decided the suspicious points of scriptures. Enquiring from wise persons. His veins and bones were engrossed with the religious affection of omniscient's preachings. He had unbreakable love toward preachings of tirthankara. He had such faith that the preachings of Arihanta are true, ultimate truth; out-topping and all others are without base (untrue). On account of his generosity the door-bolt of his house remained always high meaning his door always remained open for all.

Whenever he entered any body's house and even in his seraglio, he generated love and trust in him. He observed householder's five small vows, virtuous vows and disinclination to attachment, refutation (pratyakhyana), pausadha, fast penance etc., and full pausadha on the eighth fourteenth, and fifteenth days of the lunar month. He earned advantage by giving faultless food, water, eatables, tasty things, cloths, utensils, blanket, duster (rajoharana), pitha, phalaka, bed, samstaraka, medicine etc., to sages. He used to purify his soul by practicing the accepted penances etc.

Life of Sudarsan was opulent with these ideal virtues of a religious householder.

### [...27] Meaning-

Thus having heard the news of arrival of Bhagavana outside Rajagraha city, from many persons, such thoughts aroused in the mind of Sudarsana Sresthi.

Definitely, Shramana Bhagavana Mahavira has come to Rajagraha and is staying in Gunasilaka garden, which is situated out of city. Therefore I should go and bow down and worship him.

Thinking such, Sudarsana came to his parents and with folded hands spoke thus unto them-O parents! Bhagavana Mahavira has been staying in garden, outside of city. Hence I intend to go in his service and should bow down and worship him.

Hearing this, parents said to Sudarsana-O beloved son! Out of the city Arjuna garland-maker murdering seven persons-six men and one woman everyday, is wandering. So our beloved son! You must not go out of city for bowing down and worshipping Shramana Bhagavana Mahavira. If you go out of city, it is possible that your body may be injured. Therefore it is better that you bow down and worship Bhagavana from here.

Then Sudarsana said to his parents-When Shramana Bhagavana Mahavira has come here and staying in the garden outside of city, then how it is possible that I bow down and worship him from here? So, O parents! Please allow me that I go there and bow down, worship and serve him.

When parents could not prevail upon and could not stop Sudarsana, by many devices and declarations then unwillingly they said- O son! Do, as you feel happy.

Thus getting permission of parents, Sudarsana Sresthi bathed and put on clean clothes fit for religious assembly. Then he went out from his house. Walking on-foot he went out of Rajagraha city. Passing not too far nor too near from sanctuary of Mudgarapani deity he began to go to Gunasilaka garden, where Shramana Bhagavana Mahavira was staying. Visualising Sudarsana Sresthi passing nearby his sanctuary that Mudgarapani deity (garland-maker Arjuna possessed by deity) became very much angry. Brandishing his iron mace weighing one thousand palas (57 kilogram), he walked forward towards him.

Acceptance of Sagari Pratima by Sudarsana

As Sudarsana householder saw that angry Mudgarapani deity coming to him, he stopped at the place, he was. Though death was in front of him but he felt no fear neither sorrow. His heart was not frightened a bit but remained unafraid, unterrified, unalarmed, undisturbed, unmoved and unperturbed. He fearlessly cleansed the ground by the flap of his garment and sat down facing east eirection, made his left knee upward folding both the hands put on his forehead, After that spoke thus-

Homage to Arihanta Bhagavana and all emancipated. Homage to Shramana and all to be emancipated in future Lord Mahavira.

Even before, in presence of Shramana Bhagavana Mahavira I have accepted the vows of gross non-violence, truth, non-stealing, and satisfaction in my own wife and limiting the desire of possessions-for my whole life. Now even, considering the presence of the same Bhagavana Mahavira, I accept the full (great) vows of non-violence, truth, non-stealing, celibacy and non-possession. I also completely renounce anger, pride, deceit, greed, until false belief-eighteen types of sins for whole life. I also renounce all the four kinds of meals-food, water, eatable and nutrients (dainties)-for whole life.

If I be delivered from this calamity, it behoves me to follow it up; if I be not delivered from this calamity, I have already renounced all these.

Decided such, Sudarsana Sresthi, accepted Sagari Padima, fast penance in aforesaid manner.

### **[...27] Meaning-**

That Mudgarapani deity came to the sage-worshipper Sudarsana brandishing his iron mace weighing one thousand palas. But he could not overpower him, meaning could not hurt him.

Mudgarapani deity moved oft and on around about Sudarsana sage-worshipper and when could not overpower him by his strength, could not even raise his mace upon him, then he stood in front of Sudarsana sage-worshipper and began to gaze him with unwinking eyes for a long time.

Thereafter overpowered by the spiritual strength of Sudarsana, that Mudgarapani deity, left the body of Arjuna garland-maker and taking his iron mace weighing one thousand palas returned to the direction from which he had come.

Abandoned by Mudgarapani deity the garland-maker Arjuna fell on the ground with the sound of 'dhus' with all his limbs.

Then Sudarsana sage-worshipper, finding himself free from calamity, completed his resolve of Sagari renouncements and refutals. He acompleted his meditation.

Then that Arjuna garland-maker, on coming back to senses after awhile got up and seeing Sudarsana in front he spoke thus to him-O beloved as gods ! Who are you and where are you going?

Hearing these words Sudarsana spoke, thus to Arjuna garland-maker-O beloved of gods!! I am knower of nine elements, Sudarsana sage-worshipper. I am going to garden Gunasilaka, to offer my respects to Shramana Bhagavana Mahavira.

**[...27] Meaning-**

Hearing this Arjuna garland-maker said to Sudarsana sage-worshipper-O beloved of gods!! I too want to accompany you and bow down and worship Shramana Bhagavana Mahavira.

Sudarsana ccorded-Do as you feel happy. But do not delay.

Thereafter Arjuna with Sudarsana reached Gunasilaka garden. There he thrice bowed down and worshipped Shramana Bhagavana Mahavira.

The Bhagavana Mahavira bestowed sermon to Arjuna, Sudarsana and huge public congregation. Listening sermon, Sudarsana returned to his home.

Then Arjuna garland-maker, hearing and taking to heart the sermon of Shramana Bhagavana Mahavira became very much glad and satisfied, and politely said to Bhagavana-O Bhagawan ! I have faith, interest and belief in Nirgrantha Pravacana-the doctrines as preached by you. I intend to accept consecration at your lotus feet so that I can be free from the sins done by me.

Prabhu said- Do, as you feel happy. Do not delay.

Then Arjuna garland-maker went to north-east direction, tonsured his hairs by his own five fists and became homeless mendicant. Now garland-maker Arjuna became Arjuna monk. He began to practice restrain and austerity.

Thereafter the day on which Arjuna monk accepted consecration with shaven head, he went to Shramana Bhagavana Mahavira, bowed down and worshipped him and then accepted firm resolution of the sort-I will practice two days' fast penance (and third day to take meal) constantly till life.

Accepting such firm resolution Arjuna monk began to wander in Rajagrha city.

**[...27] Meaning-**

Thereafter ARjuna monk on the fast breaking day in the first prahara studied scriptures, in the second did meditation and in the third prahara sallied forth for seeking meals from Rajagrha city. (His conduct should be considered similar to that of Gautama Swami)

At that time seeing Arjuna mendicant wandering for seeking meals in the high-low and middle class families, many citizens-men-women, boys-oldmen used to say-

He has murdered my father, my mother, my brother, my sister, my wife, my son, my daughter, my daughter-in-law and other kith and kin etc.

Saying thus some abused him, some caviled at him, chided, censured, rebuked, reviled, look down upto him in contempt, some struck him by hand, brick stone and stick etc.

Even after getting abuse, chide, rebuke, revile, contempt, struck etc., from many men, women, children, youths, aged persons, youngsters, Arjuna mendicant did not become wrathful towards them even in though and bore all the calamities given by them with even mind. Although he was in a position to take revenge he adopted forgiveness, bore those troubles gladly and understanding the benefit of shedding off karmas felt happiness, he bore all those hardships engrossed with right knowledge, pardoned them and considering all those troubles as good for soul-uplift, Wandered in high-low-circumstances, smiling he got food, but did not get water and sometimes he got water but did not get food.

In this position whatever a little but faultless he got, he accepted without becoming sorrowful, dispirited turbid, perturbed, grieved, and remained in self-discipline, i.e., he was never filled with dispiritedness making mind filthy, he was always avoiding inauspicious thoughts, was never becoming sorrowful, and remained contemplated by all the three activities (Yoga) of mind, speech and body, Arjuna mendicant practiced seeking of alms for penance.

Thus he wandered for seeking alms. Wandering he came out of city, reached Gunasilaka garden and came to Shramana Bhagavana Mahavira. Like Gautama Swami, he showed that food and water to Bhagavana and then getting his permission took meals without the feeling of myness, like-dislike and attachment, like a serpent entering in the hole.

Then Shramana Bhagavana Mahavira went out of Gunasilaka garden and began to wander in other areas.

Then that extremely fateful Arjuna mendicant completed his six months' period of sagehood exercising himself the noble abundant zealous, specially beneficial penances fully well; and then adopted a fast penance of half-month i.e., a fortnight, avoided thirty meals, accepted samlekha and consecration i.e., became beatified and salvated.

**[...27] Commentary: -**

It is mentioned in Srenika caritra etc. (religious compositions) that the body of Arjuna garland-maker was possessed by deity Mudgarapani upto six months in this period he murdered 1260 persons. Because he used to kill 7 persons.

Here one doubt arises that the person who had done such huge violence and degraded his soul to the lowest degree by this sinful deed, how could that means attain salvation by only six months' propitiation? This doubt can be rectified thus-that penance had unimaginable, unarguable and wonderful strength. As Agama asserts- The ill-deeds (karmas) accumulated even in millions of births can be exhausted by penance.

When the fire of most excessive penance burns then the army of karmas is reduced to ashes like dry grass and straw.

Besides this, it can also be said in this context that the murder done by Arjuna garland-maker, was really done by the deity. Therefore, the extremity of passions, responsible for killing persons, was not possible in Arjuna garland-maker. The heart of Arjuna garland-maker was simple and less-affected, but due to the possession of deity (Yaksa) he returned to a murderer or assassin.

**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 4**

**[28] Meaning-**

Jambu Swami asked politely-O Bhagawan! I have heard the subject matter of third chapter of sixth section from you as preached by Lord Mahavira. Now please tell me, what subject matter was expressed by Bhagavana Mahavira in the fourth chapter.

Sudharma Swami narrated-O Jambu! At that time and at that period there was a city named Rajagraha. There was a garden named Gunasilaka. King Srenika ruled there. There dwelt a trader (gathapati) named Kasyapa. Like Mankai, he became monk and practiced consecration for 16 years and in the final end of his life, he went to Vipulagiri, accepting samthara was beatified and attained salvation.



**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 5**

**[29] Meaning-**

Similar is the description of Ksemaka trader, Excepting; he was the inhabitant of Kakandi city. His consecration period was of sixteen years until, he attained salvation at Vipulagiri.

**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 6**

**[30] Meaning-**

In the same way should be known, the description of Dhrtidhara trader. He was inhabitant of Kakandi city. Practising sixteen years, consecration period, he was liberated on Vipulagiri.

**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 7**

**[31] Meaning-**

Like this was Kailasa trader, Excepting; he was inhabitant of Saketa city. He practiced consecration period of twelve years and was liberated on Vipulagiri.

**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 8**

**[32] Meaning-**

Description of Harichandana trader was also as foresaid. He was inhabitant of Saketa city. His consecration period was of 12 years and was liberated at Vipulagiri.

**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 9**

**[33] Meaning-**

Similar is the description of ninth trader whose name is Varatta. Excepting; he was inhabitant of Rajagrha city. His consecration period was of twelve years. He was liberated at Vipulagiri.

**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 10**

**[34] Meaning-**

Similar is the description of Sudarsana trader, Excepting; he accepted consecration in Dyutipalasa garden which was situated outside the city Vanijyagrama. He was consecrated there and after Practising pure conduct upto five years, he was liberated at Vipulagiri.

**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 11**

**[35] Meaning-**

Similar is the description of trader Purnabhadra. Excepting; he was inhabitant of city named Vanijyagrama. After practising faultless sage-conduct upto five years he was liberated at Vipulagiri.

**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 12**

**[36] Meaning-**

Similar is description of trader Sumanabhadra. Excepting; he was inhabitant of Sravasti. He practiced sage order for many years and was liberated at Vipulagiri.

**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 13**

**[37] Meaning-**

Similar is the case of trader Supratistha. He was inhabitant of Sravasti city. After practicing sagehood upto twenty seven years, he was liberated at Vipulagiri.

**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 14**

**[38] Meaning-**

The same is the description of Megha trader. Excepting; he was inhabitant of Rajagrha. He practiced sage conduct for many years and attained salvation at Vipulagiri.

**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 15 -Atimuktak**

**[39] Meaning-**

Shree Jambu Swami asked in polite words-O Bhagawan! I have heard the subject matter of fourteen chapters. In fifteenth chapter was Bhagavana had described, please tell me.

Arya Sudharma Swami began to narrate-O Jambu! At that time at and at that period, there was a city named Polaspura. There was a garden, named Shreevana. King Vijaya ruled there. His queen was Shreedevi. She was describable Atimukta was their son, who was tender, beautiful and worthy to be seen.

At that time and at that period Shramana Bhagavana Mahavira wandering village to village arrived there and stayed in Shreevana garden.

At that time and at that period, the eldest disciple of Shramana Bhagavana Mahavira. Indrabhuti (as described in Bhagavati Sutra, on the day of breking of two days' fast he used to go for seeking alms with the permission of Bhagavana, such should be known here) began to wander in high-low-middle class houses of Polasapura city for seeking alms.

At same time prince Atimuktakumara after taking bath until anointing his body, surrounded by many little boys, girls, lads, lasses, youths-maidens came out of his house, reached Indrasthana-play ground and began to play various types of games.

At that time Reverend Gautama seeking alms from high-low-middle class families of Polasapura city was passing near that play-ground. Then watching him, passing nearby Atmuktakumara quickly came to Gautama Swami and said-O reverend sir! Who are you and why are you wandering like this?

Then Reverend Gautama replied to Atimuktakumara in this sweet words- O beloved of gods! We are sages, non-attached monks, heedful in walking and fully celebrate. I am wandering in high-low-middle class families for alms

Hearing this Atimuktakumara spoke to Reverend Gautama thus-O reverend !you please come with me so that I may get you alms.

So saying he held Reverend Gautama by finger and took him to his own house.

As soon as queen Shreedevi saw Reverend Gautma coming to her house, she became very glad, got up from her seat, came to the Reverend Gautama circumambulated him thrice, bowed down and worshipped him and then gave him best meals-food, water, eatables and dainties in plenty and respectfully saw him off.

Thereafter prince Atimuktakumara asked Reverend Gautama-O beloved of gods! Where do you live?

Reverend Gautama answered-O beloved of gods!My religious preceptor and religious preacher Bhagavana Mahavira, promoter (beginner) of religion and desirous of attaining salvation, is staying abiding himself with restrain and austerity. He is staying here in Shreevana garden, outside the city of Polasapura, after taking proper permission, we all stay there.

Then Atimuktakumara said to Reverend Gautama-Reverend Sir! Can I come with you to bow down to Bhagavana Mahavira?

Gautama Swami said-O beloved of gods! Do as it pleases you.

Then Atimuktakumara came to Bhagavana Mahavira with Gautama Swami, and thrice circumabulating Bhagavana bowed down and worshipped and sat near the Loard.

Now Gautama came to Bhagavana Mahavira, showed him the meals he had brought and then took it. He later absorbed his soul in penance and constraint.

In the mean time Shramana Bhagavana Mahavira told religious discourse to Atimuktakumara. Hearing and taking to heart theat discourse he became very glad and uttered-

O beloved of gods! Your discourse is very interesting and dear to me. It touched my heart. Taking permission of my parents I intend to enter the sage order accepting consecration at your feet.

Bhagavana said-Do, as you feel happy, O beloved as gods! But do not delay in auspicious deed.

Thereafter, Atimuktakumara came to his parents, bowed down and said-I have heard the religious discours from Bhagavana. It was very interesting to me. By your permission I intend to accept consecration.

Then parents became very sad and said to Atimuktakumara-O son! Still you are a child. Your intelligence is undeveloped. What do you know about religion?

Atimuktakumara replied-Parents! What I know, I do not know and what I do not know, I know.

Parents said with astonishment-Son! What you know, you do not know and what you do not know, you know. How is it? What is its meaning?

Atimuktakumara replied-Parents! I know that one who is born, has to die; but I do not know when, where, in what manner and after what length of time he will die.

Again I do not know after what types of deeds (karmas) souls take birth in hellish, animal, human and god state; but I definitely know that souls take birth in hellish, animal, human and god state due to their own deeds (karmas).

Hence it is definte; parents!that what I know, the same I do not know and what I do not know, the same I know. Therefore, parents! I intend to accept consecration with your permission.

When parents could not prevail upon Atimuktakumara by various reasons and arguments, they spoke-Son! We desire to see your royal splendor may be for even one day i.e. we want to coronate you.

Then Atimuktakumara remained silent at the words of his parents. Then his anointment ceremony was celebrated like Mahabala. Then he accepted consecration in presence of Bhagavana Mahavira, studied Samayika etc., eleven Holy Scriptures (angas), practiced sage conduct for many years and observed Gunaratna Samvatsara austerity until he was beatified on Vipulagiri.

**Commentary: -**

Besides this life sketch of Atimuktakumara as related in Antakrddasa Sutra, we also find one event in Bhagavati Sutra Being interesting, necessary and important we are giving here the transliteration of original text of that episode.

Disciple of Shramana Bhagavana Mahavira was sage Atimuktakumara. He was gentle and humble by nature. Once it rained cats and dogs. As rain stopped Atimuktakumara went for discharging stool and urine in an open land taking his holy broom and utensil with him.

In the way he saw a small rivulet full of water. First of all he made the fence of clay to stop the flow of water. After that as the sailor moves his boat in water of a river, in the same way he placed his utensil on the water of that small rivulet and began to float that utensil, uttering-“this is my boat, this my boat.” Thus sage Atimuktakumara began to play.

Seeing sage Atimuktakumara thus playing, the aged sages, speaking nothing to him, directly approached Shramana Bhagavana Mahavira and bowing down and worshipping him, asked-

Bhagawan! After how many births will your disciple sage Atimuktakumara attain salvation?

Bhagavana told-My disciple sage Atimuktakumara will attain liberation in this very life span and end all miseries. It is his last physical body. Therefore you must not regret, abuse and disgrace him, but serve him with decorum, help him and give assistance in food etc., Atimuktakumara is going to exhaust his all karmas and attain salvation in this very life span.

Hearing all this, those aged sages bowed down and worshipped Bhagavana and then began to look after sage Atimuktakumara.

**Antakrud-Dasha- Ang-08 - varga-6, Chapter- 16**

**[40] Meaning-**

Arya Jambu said-Bhagawan! I have heard the subject matter of fifteenth chapter. What has Bhagavana described in sixteenth chapter? Kindly tell me.

Sudharma Swami began to narrate-At that time and at that period, there was a Kama Mahavana garden in Varanasi city. Alaksa was the king of Varanasi.

At that time and at that period, Shramana Bhagavana Mahavira arrived at that garden. Public congregation went out for bowing down to Bhagavana.

King Alaka also became glad as he heard that Bhagavana Mahavira had come and like king Konika he also began to serve and worship Bhagavana Mahavira. Bhagavana delivered religious discourse.

Then like Udayana, king Alaksa accepted sage consecration, in presence of Shramana Bhagavana Mahavira. Accepting; he coronated his eldest son.

Alaksa studied eleven Holy Scriptures (angas) practiced sage conduct for many years and in the end he attained salvation on Vipulagiri.

**Commentary: -**

1. Jaha Kuniak - Came to see Bhagavana like king Konika. The detailed description of this can be got in Aupapatika Sutra. Readers are requested to read Antakrddasa Mahima for detailed study of this subject.
2. Jaha Uddayana - as Udayana, king of Vitabhaya Patana was consecrated in presence of Bhagavana Mahavira in the same way..... Description of king Udayana can be got in Bhagavati Sutra Sataka 13 Uddesaka 4

**Meaning with Commentary of Varg [Part] - 6**  
[Adhyayanani- 1 to 10]  
**Compiled by Muni DeepratnaSagar is Finished**

→ **varga[part]-7** ←

**Chapter- (Adhyayan) 1**

**[41] Meaning-**

Jambu Swami said-Bhagawan! I have heard attentively the subject matter of sixth section. What has Bhagavana said in Seventh Section; kindly tell me.

Sudharma Swami told-O Jambu! Bhagavana has narrated thirteen chapters in seventh section. Names of this are-

**[42] Meaning-**

1. Nanda, 2. Nandavati, 3.Nandottara, 4.Nandasrenika, 5.Maruta, 6.Sumaruta, 7.Mahamaruta, 8. Maruddeva,

**[43] Meaning-**

9. Bhadra, 10. Subhadra, 11.Sujata, 12.Sumanayika and 13.Bhutadatta.  
All these were the queens of king Srenika.

**[44] Meaning-**

Jambu Swami said, Bhagawan! If Bhagavana mentioned thirteen chapters in seventh section then what was the subject matter of first chapter as described by Bhagavana Mahavira.

Sudharma Swami told-O Jambu! At that time and at that period there was a city named Rajagrha. At the outskirt of that city was Gunasilaka garden. King Srenika ruled there. Nanda was the queen of king Srenika. She was describable.

Lord Mahavira came and stayed at the garden. Public congregation went to bow down to him.

At that time Nanda became very happy on, hearing the news that Bhagavana was staying in the garden. She called the chamberlains and ordered them to bring religious chariot.

She also accepted consecration, like Padmavati, studied eleven Holy Scriptures (angas), practiced sagehood for twenty years, and in the end became emancipated.



**[45] Meaning-**

Like this are the remaining twelve chapters Nandavati and others. They should be considered similar in descriptin.

Thus, O Jambu! Bhagavana expressed the subject matter of Seventh Section.

**--▶ varga[part]- 8 ◀--**

**Chapter- (Adhyayan) 1- Kali**

**[46] Meaning-**

Shree Jambu Swami asked-O Bhagawan! I have heard from you the subject matter of seventh section as described by Shramana Bhagavana Mahavira. Now please tell the subject matter as expressed by Bhagavana in eighth section.

Shree Sudharma Swami told-O Jambu! In eighth section Shramana Bhagavana Mahavira described ten chapters. Names of this are-

**[47] Meaning-**

1. Kali, 2. Sukali, 3.Mahakali, 4.Krushna, 5.Sukrushna, 6.Mahakrushna, 7.Vira krushna, 8.Ramakrushna, 9.Pitrsenakrushna and 10.Mahasenakrushna.

**[48...] Meaning-**

Jambu Swami asked-If Bhagavana described ten chapters in eighth section then what had he told in first chapter? Kindly tell me.

Sudharma Swami told- O Jambu! At that time and at that period, there was a city named Campa, a sanctuary of Purnabhadra deity, King Konika was ruling. There was a queen named Kali, consort of Shrenika and younger step mother of Konika.

She accepted consecration, like queen Nanda. She studied Samayika etc., eleven Holy Scriptures (angas) and began to wander engrossing her soul with one day fast, two days' fast, three days' fast, etc. and various types of penances.

**[48] Commentary: -**

In the description of queen Nanda etc., the names of king Srenika and Rajagrha city are given and here Campa city and king Konika are referred. It clearly shows that this description of queen Kali etc., is after the death of king Srenika. Being in sorrow at the death of his father Srenika, King Konika left Rajagrha and made Campa his capital. So these episodes of queens Kali etc., happened after the death of king Shrenika.

The event which excited the apathy of kali etc., according to Nirayavalika Sutra, is as follows-

Monarch of Magadha. King Srenika, in his life time, had given two valuable things as gift-1.Necklace given by god (Devanami hara) and 2.Elephant Sechanaka or Sechanaka, to the two younger sons, named Halla and Vihalla born of queen Celana. Both princes, enjoining these things, with their hearemes, were living in pleasure. The inhabitants of Campa city used to praise their happy life, necklace and elephant, saying that-verily Halla and Vihalla Kumaras are enjoying the royalty (rajya-laksmi), king Konika is only bearing the burden of kingdom.

Padmavati, the chief queen of Konika heard these views of public then she requested her husband king Konika-Necklace and elephant-both are the signs of kingdom, therefore, these are for you only.

Konika replied-My father had given these two valuable things-Necklace and elephant-to my younger brothers, so it is not proper to ask these things from them.

But chief queen Padmavati insisted then under compulsion, Konika ordered his younger brothers to return that necklace and elephant.

Princes Halla and Vihalla gave a polite answer-Elder brother ! If you want to take these things, then please give us a part of kingdom.

Konika denied the division of kingdom, and tried to take necklace and elephant by force.

Halla-Vihalla knew the scheme of Konika. Then they stealthily ran away to their maternal grandfather king Chetaka taking with them all their army, treasure, seraglio, necklace and elephant. When Konika came to know that Halla-Vihalla had stealthily run away from Campa city then he was filled with wrath. He had sent message to his maternal grand gather to send back princes Halla-Vihalla with divine necklace and Sincanaka elephant. Chetaka was a just man. He replied that if Konika gives half of his kingdom to princes Halla and Vihalla then he could accept the proposal.

Denying this propped Konika attacked vaisali capital city of Chetaka. With king Konika his ten step brothers Kalikumara etc., came as army-commanders in battle field. Millions of men were killed these ten brothers were killed by the arrows of Chetaka.

During this period Bhagavana arrived at Campa city. All the queens Kali and others asked Bhagavana- Can we see the faces of our sons, when they return from battle field or not? The Lord told that their sons had died in war.

Hearing this all the ten queens thought that life is momentary, so disinclined to world, became consecrated.

#### [...48] Meaning-

Once Arya Kali approached Arya Chandanabala, bowing down and worshipping her, she requested-O Arye! I intend to accept Ratnavali penance, if you permit me.

Chief nun Chandanabala permitting Arya Kali said-O beloved as gods! Do as you please; but do not make any delay in auspicious deeds.

Getting permission Arya Kali propitiated Ratnavali penance in this way-

She fasted upto four meals i.e. one day fast; broke it with all kinds of meals (with butter sweets etc.); then two days' fast, broke it and took meal; then three days' fast, took meals; eight two days' fast, took meals; then one day fast, took meals; then two days' fast took meals; three days' fast took meals; four days' fast, took meals; five days' fast, took meals; six days' fast, took meals; seven days' fast, took meals; eight days' fast, took meals; nine days' fast, took meals; ten days' fast, took meals; eleven days' fast, took meals, twelve days' fast, took meals; thirteen days' fast, took meals; fourteen days' fast, took meals; fifteen days' fast, took meals; sixteen days' fast, took meals; and then she practiced thirtyfour two days' fast, took meals after each fast and then.....

Sixteen days' fast, took meals; fifteen days' fast, took meals; fourteen days' fast, took meals; thirteen days' fast, took meals; twelve days' fast, took meals, eleven days' fast, took meals; ten days' fast, took meals; nine days' fast, took meals; eight days' fast, took meals; seven days' fast, took meals; six days' fast, took meals; five days' fast, took meals; four days' fast, took meals; three days' fast, took meals; two days' fast took meals, one day fast, took meals; eight two days' fast, took meals;

after each fast three days' fast, took meals; two days' fast, took meals; one day fast and then took meals of all the four types according to her desire and need.

Thus Arya Kali completed one series of Ratnavali penance. This one series of Ratnavali penance took one year, three months and twentytwo days to complete. In this series there were three hundred eightyfour days of penance and eightyeight days of taking meal.

After that Arya Kali began the second series of Ratnavali penance. She observed one day fast, breaking one day fast penance she took meals devoid of milk, curd, ghee, oil and sweet-vigayas. After that she observed two days' fast and then took meals without all the five vigayas and so on. In this second series she avoided all the five vigayas.

Thus second series she observed like first series. Excepting; vigayas were not taken. The order of penance is the same as that of first series.

After this Kali Arya observed third series of fast. In it took she meals without smearing of vigayas. All else was same as first series. She also practiced fourth series. In this on the day she took meals, she practiced fourth series. In this on the day she took meals, she practiced ayambila penance. Rest is the same.

#### [...49] Meaning-

Meaning of Couplet-In the first series all types of meals according to desire and need .In the second taking meals devoid of vigayas.In the third taking meals even without smearing of vigayas; and in the fourth observing of Ayambila in stead of meal taking.

#### [50] Meaning-

Thus Kali Arya propiliated complete Ratnavali penance. It took five years, two months and twentyeight days to perform. After practicing this penance in due order, she came to Arya Chandana and bowed down and worshipped her.

Thereafter Kali Arya began to wander engrossed her soul in various kinds of fast penances like-one day, two days', three days', four days', five days' etc

Due to these hard and rigorous penances Kali Arya became lean and thin. Her veins became visible clearly-meaning blood and flesh of her body had dried up and her body was reduced to skeleton of bones only. As the cart full of coal makes sound while moving, so was the position of her body. Moving, sitting, standing, her bones made the sound of cracking, i.e., khada-khada still then, as the sacrificial fire, and fire covered by ashes, remains burning inside; so by the flames of penance the body of Arya Kali was full of lustre.

Again, and day, like monk Skandaka, these thoughts arose in the mind of Arya Kali-Though my body has become lean, thin and reduced, yet, until, in my body are utthana, karma, bala, virya, purusakara and parakrama; faith, steadiness and detachment in mind; it would be proper forme that the next day after sun rise I should go to Arya Chandana and taking her permission accept Samthara, renounce food, water and every kind of meals, not wishing death (becoming devoid of the wish of life and death), fix myself in soul virtues.

Thinking thus, next day as the sun rose Arya Kali approached Arya Chandana, Bowing down and worshipping her she said-

"O Arye! If you allow me, I want to accept Samlekhana-Jhusana.

Arya Chandana allowing her request, said: O beloved as gods! Do as you feel happy; but do not delay in auspicious deeds.

Getting permission of Arya Chandana, Arya Kali accepted last penance of fast-starvation and emancipation (Samlekhana-jhusana).

Arya Kali had learnt Samayhika etc., eleven Holy Scriptures (angas) from Arya Chandana (before) and completed eight years of sage-conduct period. She emaciated (exhausting all karma, making her soul pure), by cutting off sixty meals and accepting restrain. With her last breath, she became beatified, emancipated and ended all miseries.

### **Antakrud-Dasha- Ang-08 - varga-8, Chapter- 2- Sukali**

#### **[51] Meaning-**

Arya Jambu Swami said-O Bhagawan! What was the subject matter expressed by the Lord in the second chapter of eighth section? Please tell me.

Sudharma Swami told-O Jambu! At that time and at that period there was a city named Campa. In it there was situated Purnabhadra garden (sanctuary). King Konika was ruling there. There lived queen Sukali consort of king Srenika and younger step mother of king Konika.

Sukali also accepted consecration like queen Kali and began to wander engrossing her soul by many types of fast penances.

Then one day Arya Sukali came to Arya Cadana and spoke-O Arye! If you permit me I intend to wander practicing Kanakavali penance.

Getting permission of chief nun Arya Chandana, Arya Sukali practiced Kanakavali penance, like penance of Ratnavali, excepting; on the three occasions she practiced three days' fast, while in Ratnavali two days' fast was practiced. It takes the period of one year, five months and twelve days to complete on series.

In this one series eightyeight days are of taking meals and one year, two months, fourteen days are of fast.

Time period of all the four series is of five years, nine months eighteen days.

Remaining description is similar to that of Arya Kali. Practising nun-conduct upto nine years, she became beatified.

### **Antakrud-Dasha- Ang-08 - varga-8, Chapter- 3- Mahakali**

#### **[52] Meaning-**

Jambu Swami asked Sudharma Swami-O Bhagawan! What was subject matter told by Bhagavana in the third chapter of eighth section?

Sudharma Swami told-O Jambu! In the third chapter, there is the description of queen Mahakali. She was consort of king Srenika and younger step mother of king Konika. She accepted consecration like queen Sukali and practiced Laghu Singhaniskridita penance.

Details of that penance are like this. First of all she practiced one day fast then took meals (In the first series of vigayas.) After breaking fast next day she practiced two days' fast and took meals, then one day fast penance, next day took meals. Then three days' fast and took meals. Then, she practiced two, four, three, four, six, five, seven, six, eight, seven, nine and eight days' fast penance.

Thereafter, she practiced nine, seven, eight, six, seven, five, six, four, five, three, four, two, three, one, two and one days' fast penance. In this way she accomplished one series of Laghu singha niskridita fast penance.

One series took the time period of six months and seven days. Among them thirty three days were of taking meals and five months, three days were of fast penance.

Thus, Mahakali Arya practiced four series of this penance and it took two years and twentyeight days.

In this way, Mahakali ARya practiced smaller lion's play (Laghu singha niskridita) penance in aforesaid manner. Afterwards she practiced various types of miscellaneous penances. In the fag end of her life she accepted samthara and exhausting all the karmas became beatified.

**Commentary: -**

Arya Mahakali practiced Laghu-singha-niskridita penance, which is mentioned in present sutra as khuddaga Siha nikkiliyam. It denotes that as the lion. While walking, visualizes the path he has passed by turning back and then moves forward-that is called as retrospection. In the same way, during this penance the practiser moving forward jumps in due order, then returns and practices that e.g. a penance observing 5 days' fast jumps on 7 days' fast he returns and practices 6 days' fast.

Singha-niskridita penance is of two kinds-1. Laghu singha-niskridita penance and 2.Maha-singha niskridita penance.Described in present chapter Arya Mahakali propiliated Laghu Singha niskridita penance. As described in next chapter Arya Krushna practised Maha Singha-niskridita penance.

**Antakrud-Dasha- Ang-08 - varga-8, Chapter- 4- Kanha**

**[53] Meaning-**

In the same way we should understand the fourth chapter, relating to queen Krushna. Excepting; KRsna Arya practised Maha singha niskridita (greater lions' play) penance. Difference of this penance from Laghu singha-niskridita penance is that in this penance it is carried upto 16 days' fast in ascending order and then it is carried down upto one day fast in descending order. One series takes time period of one year, six months, eighteen days. So all the four series are completed in six years, two months, twelve days.

Remaining description is similar to that of Kali ARya. In the later period, she accepted Samthara and attained salvation like Kali Arya.

**Antakrud-Dasha- Ang-08 - varga-8, Chapter- 5- SuKanha**

Arya Sukrushna; Propiliation of Sage (Nun)-Resolution

Similarly should be known the description of Sukrsnadevi, in fifth chapter. She was also the consort of king Srenika and younger step mother of king Konika. Having heard the sermon of Bhagavana Mahavira, she accepted sage (nun) consecration. Excepting; she began to wander, accepting seven-seven sage (nun) resolution penance with the permission of Arya Chandanabala.

Its method is as follows-

During first week (seven days) one dole (datti meaning unbroken flow of food and water given by a giver) of food and one dole (datti) of water is accepted every day. During second week two doles of meals and two doles of water. During third week three-three, in fourth four-four, in fifth five-five in sixth six-six and in seventh seven-seven doles of meals and water are accepted.



Thus in these fortynine days, one hundred ninentysix doles of alms are taken by practiser.

Sukrsna Arya practised sapt-saptamika seven-sevens in proper way sage firm-resolution according to the schedule of sutras. During first week, there become seven doles of meals and water combinedly, during second week fourteen, in third twentyone, in fourth twentyeight, in fifth thirty five, in sixth fortytwo, in seventh fortynine. Totalling all these there became one hundred ninetysix dattis-doles. (See table 6)

Thus practicing this firm resolution (pratima) penance according to the schedule of sutra Arya Sukrsna went to Arya Chandanabala bowed down and worshipped her and then she said-

O Arye! I intend to wander, accepting eight-eight (sage) firm resolution, if you permit me.

Arya Chandana spoke-O beloved of gods!Do, as it please you; but do not be negligent in religious deeds.

Then Arya Sukrsna getting the permission of Arya penance and began to wander.

During this penance in the first eight days one dole of meals and one dole of water is taken everyday, in second eight days two doles of meals and water is taken. In this order in the eight days eight doles of meals and eight doles of water is taken. In all, this penance takes sixty four days to perform and total doles combined meals and water are two hundred eightyeight each. Arya Sukrsna performed this penance according to the schedule of sutra in due order.

After this, with the permission of Arya Chandana she accepted nun firm resolution penance of nine-nines. During first nine days she took one dole of meals and one dole of water everyday. In this order she took nine doles of meals and nine doles of water in ninth-nine penance, for nine days.

In all, this penance took eightyone days to perform and total doles, counting both meals and water, were four hundred five each. Arya Sukrsna performed this nun firm resolution nine-nine penance according to schedule prescribed in sutras.

Then Arya Sukrsna accepted the nun firm resolution penance of ten-tens. During the first ten days she took one dole of meals and one dole of water everyday. Then increasing it she took ten doles of meals and ten doles of water everyday in the last ten days of this penance. This penance was completed in one hundred days and the total number of doles, counting doles of meals and water both, becomes five hundred fifty each.

Thus she practised this nun firm-resolution. Penances according to the schedule prescribed in sutras.

Then Arya Sukrsna began to wander engrossing her soul with various types of penances like-one day fast and increasing upto fortnight and full month's fast penances. Due to these rigorous penances she became too weak. At the fat end of life she accepted samthara and exhausting all karmas became beatified.

## **Antakrud-Dasha- Ang-08 - varga-8, Chapter- 6- MahaKanha**

### **[55] Meaning-**

In same way, consort of king Srenika and younger step mother of king Konika, queen Mahakrsna also accepted consecration in presence of Bhagavana Mahavira.

Arya Mahakrushna with the permission of Arya Chandana began to practice Laghu Sarvatobhadra penance. The method of this penance is as follows-

First of all she observed one day fast and next day broke it up, took food without renouncing vigayas. Then observed two days' fast, in the same way observed three days', four days; five days' fast, again observed three days', four days', five days', one day and two days' fast penance. Then observed five days', one day, two days', three days' and four days' fast. Then observed two days', three days' four day', five days' and one day fast, again four days' five days' one day', two days' and three days' fast. Thus Arya Mahakrsna completed the first series of small Sarvatobhadra penance.

This first series takes the time period of three months and ten days.

Practising this series according to schedule prescribed by Sutras and in due order Arya Mahakrsna observed one day' fast in second series of this penance and took food avoiding vigayas.

As four series are told in Ratnavali penance, so are the four series in this penance also. Taking food should also be known similar to that one.

The first series was performed in one hundred days, among these twentyfive days were of taking meals and seventyfive days were of fast penance. Same is the number of days in second, third and fourth series. Thus the time period of all the four series is one year one month and ten days.

In first series she took meals without renouncing vigayas, in second avoiding vigayas, in third even without smearing of vigayas and in fourth taking of ayambila gruel. In this way Arya Mahakrsna propitiated this penance according to the schedule prescribed in sutras. In the later period of life she accepted samlekhana- samthara, exhausted all the karmas and was liberated, beatified, completely free of all miseries.

**Commentary: -**

Khuddiya Savvaobhaddam Padimam-In this phrase word khuddiya (Sanskrit from Ksullaka) is given. It is in comparison to great (mahad). Really word Ksullaka means small or smaller than that, i.e., mahad. Thus (Sarvatobhadra) penance is of two kinds-one great and another small. Here described penance is small; to make clear this the word Ksullaka (small) is given.

The figures counted from any side or all sides horizontal or vertical, the sum total of figures should be the same that is called magic square. In this small fivefold (magic square) one to five figures are given. Counting all these numbers from any side the total we get is fifteen.

As clarified by figures the penance practice penance in the same way e.g., one day fast, two days' fast upto five days' fast. So this penance has been termed as magic square or sarvatobhadra penance.

This can be clearly understood by the square given here.

**Antakrud-Dasha- Ang-08 - varga-8, Chapter- 7- VeerKanha**

**[56] Meaning-**

Likewise the life-sketch of queen Virakrushna should be known. She was also consort of king Srenika and younger step mother of king Konika. She also accepted consecration and with the permission of Arya Canadanabala practised greatmagic square (Maha sarvatobhadra) penance.

The method of this penance is like this-

First of all she observed one day fast then two days' fast and in this order three days', four days', five days', six days' and seven days' fast penance was observed. **It became first branch.**

Then, she observed four days' fast, took meals and further in this order observed-five days', six days', seven days', one day', two days' and three days' fast penance. **It became second branch.**

Then, she observed seven days' fast took meals and in this order observed-one day, 2 days', 3 days', 4 days', 5 days', and six days' fast. **It made third branch.**

Then, she observed three days' fast, took meals and in the aforesaid order she observed four days', five days', six days', seven days', one day and two days' fast. **It is fourth branch.**

Then in aforesaid order practicing fast penance and in between taking meals observed-six days', seven days', one day, two days', three days', four days' and five days' penance. **It is fifth branch.**

Then practised two days', three days', four days', five days', six days', seven days', and one day' fast. **It is sixth branch.**

Then observed five days', six days', seven days', one day', two days', three days' and four days' fast. **This is seventh branch.**

Thus seven branches make one series.

This first series was completed in eight months and five days. Among them she took meals in fortynine days and penance one hundred ninety-six days. During this first series vigayas were not avoided while taking meals. Taking meals in second series vigayas were avoided, in third series seven the smearing of vigayas was avoided and in fourth on day of taking meals ayambila was dyaned.

In completion of all the four series she took the time period of two years eight months and twenty days (980 days). She practised this penance according to the schedule prescribed by sutras in proper way and in the end of life was beatified.

### Antakrud-Dasha- Ang-08 - varga-8, Chapter- 8- RamKanha

#### [57] Meaning-

The life sketch of Ramkrushna Devi is also similar as aforesaid in previous chapters. She also was the consort of king Srenika and younger step mother of king Konika. She accepted consecration and with the permission of Aryaa Chandanabala, practised Bhadrattara Pratima penance. In Bhadrattara pratima the word Bhadrattara is composed by two words-Bhadra and utara. Bhadra means welfare and utara denotes chief. Thus the whole word Bhadrattara means-giver of chief and utmost welfare or salvation to the soul. That is as follows-

First of all she observed 5 days' fast, took meal. Then observed 6 days' fast, took meals; then seven, eight, nine days' fast, took meals in between. It's first branch.

Then she observed seven, eight, nine, five and six days' fast.

It was second branch.

Then she observed nine, five, six, seven, and eight fasts.

It was third branch.

Then she observed six, seven, eight, nine and five fasts.

It was fourth branch.

Then she observed eight, nine, five, six and seven fasts.

It was fifth branch.

All these five branches made a series. Such four series are in this penance. One series took six months and twenty days. So all the four series were completed in two years, two months and twenty days.

During first series vigayas were not renounced in meals, in second vigayas were avoided, in third even smearing of vigayas was avoided and in fourth ayambila was observed on day meant for taking meals after fast.

Arya Ramakrsna practised this penance in due order. Like Arya Kali exhausting all karmas, she was beatified.

### **Antakrud-Dasha- Ang-08 - varga-8, Chapter- 9- PiusenKanha**

#### **[58] Meaning-**

So is description of Pitrasenakrushna. She was the consort of king Shrenika and younger step mother of king Konika. She accepted consecration and propiliated Muktavali penance with the permission of Arya Chandanabala. That is as follows-

First of all she observed one day' fast then took meals; (in this first series vigayas are not excluded in meals) then she observed two days' fast, took meals; then one day fast, took meals; then three days' fast. In this way, observing one day' fast in between Arya Pitrasenakrsna ascended upto fifteen days' fast then one day fast, again sixteen days' fast and after it, again sixteen days' fast, one day' fast took meals and then again she observed one day' fast.

Then, likewise, according to Pascanupurvi (i.e. to go forward and then come backward and then again to go forward) and in between observing one day' fast, as she ascended, in the same way descended from fifteen days' fast to one day' fast in due order.

Thus, she completed one series of Muktavali penance.

Like Kali Arya, she completed four series of this fast penance.

One series of this penance took eleven months and fifteen days to complete .So four series were completed in three years and ten months. Among them were eleven hundred forty (1140) days of penance and 240 days of taking meals.

In the end she accepted samlekhana-samthuru and was emancipated.

### **Antakrud-Dasha- Ang-08 - varga-8, Chapter- 10- MahasenKanha**

#### **[59] Meaning-**

Same is the description of queen Mahasenakrushna. She also was the consort of king Srenika and younger step mother of king Konika. She accepted consecration and with the permission of Arya Chandanabala, she practised Ayambila Vardhamana penance. That is as follows-

First of all she observed one ayambila, next day one fast; then two ayambilas and next day one fast, then three ayambilas and next day fast, then four ayambilas, next day fast, then five ayambilas, next day fast, then six ayambilas and next day fast; in this way increasing one ayambila and in between fast, she practised one hundred ayambilas and then fast. Thus she completed Ayambila Vardhamana penance.

Thus Arya Mahasenakrushna completed Ayambila Vardhamana penance in fourteen years, three months and twenty days according to the schedule prescribed by sutras and in proper manner. Among this, the days of ayambilas are - 5050 and

Thus total days are 5150. In this penance, there is only ascending; and no descending. In this penance fourteen years and ten days are of Ayambila and hundred days are of fast.

After this Arya Mahasenakrushna went to Arya Chandanabala and bowed to her. Then she (Arya Mahasenakrsna) began to wander engrossing her soul by many types of penances e.g., fast etc. She became too weak due to those rigorous penances but she seemed lustrous by the internal flame of austerities.

Once, in the last hours of night, like Skandaka, Arya Mahasenakrsna pondered deeply-though my body has become lean, thin and reduced, yet, until, in my body are utthana, bala, virya etc., it would be proper for me that, as the sun rises I go to Arya Chandanabala, bowed down respected her, and asked her permission for samthara. Getting permission she accepted samthara and without desire of death, she engrossed herself in auspicious-religious meditation.

Arya Mahasenakrushna learnt Samayika etc. (six essentials), and eleven holy scriptures (angas) from Arya Chandanabala, practised nun-conduct upto 17 years and engrossing her soul by one month's santhara, cutting off sixty meals, exhausting all karmas, with her last breath became emancipated, attained salvation.

**[60] Meaning-**

Among these ten Aryas, the first Arya Kali practised nun-conduct upto eight years; the second Arya Sukali upto nine years. In this way one after another consecration period increased by one year of every queen (arya). Last tenth Arya Mahasenakrsna observed consecration period for seventeen years. All these were the consorts of king Srenika and younger step mothers of king Konika...

**[61] Meaning-**

O Jambu! From the point of view of his own religious order, the exponent of religion, Shramana Bhagavana Mahavira Swami. Who is now salvated, has expressed the subject matter of eighth anga-Antakrd-dasa Sutra. As I listened from Bhagavana, so I have told you.

**[62] Meaning-**

Antakrddasa Sutra has one Book (Srutaskandha) and eight sections. These are read in eight days. Among these in first and second sections there are ten and eight chapters respectively. In third section there are thirteen chapters (uddesakas). Fourth and fifth sections contain ten chapters each. In sixth section sixteen chapters, in seventh section thirteen and in eighth section there are ten chapters. Remaining is like "NayaDhammKahaa"

**Meaning with Commentary of Varg [Part] - 8**

**[Adhyayanani- 1 to 10]**

**Compiled by Muni DeepratnaSagar is Finished**

**End of Aagam Sootra - 8 - Antkrud-Dasha [Ang Sootra- 8]  
by Muni DeepratnaSagar**